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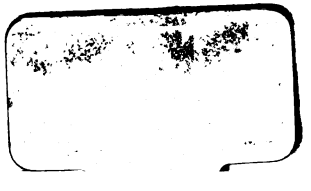
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CATHOLIC ANTIDOTES.

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BY THE

REV. W. E. HEYGATE, M.A.,

AUTHOR OF "CARE OF THE SOUL," "EVENING OF LIFE,"
"EMBER HOURS," ETC.

LONDON:
JOSEPH MASTERS, ALDERSGATE STREET,
AND NEW BOND STREET.
MDCCCLVIII.

110. a. 71.

LONDON:
PRINTED BY JOSEPH MASTERS AND CO.,
ALDERSGATE STREET.



NOTICE.

THESE pages may, without some explanation, seem open to the charge which is brought against Anglicanism, —that it makes use of the Early Church only as a witness; that it finds no place for the Church as a living interpreter; and hence, that it only adds Antiquity to Scripture, and enlarges the subject matter of private judgment, which remains uncontrolled and unguided, and liable to misconstrue the one as much as the other.

But these pages do not treat of the principles of Church authority, which is asserted p. 47, but only of the principles of Christian truth. It does not fall within their scope to appeal to a single General Council.

That the definitions of Œcumenical Councils are authoritative to the whole Church is, of course, not only admitted, but maintained by the writer. But it did not enter into his plan to show this, any more than to inquire what are Œcumenical Councils, or whether they

ever have exceeded or ever can exceed their just powers by defining beyond the first deposit of the faith, as recorded in Divine Scripture, and witnessed by the Primitive Church.

The questions at issue between the Church of Rome and our own are not hinted at in the acts of any Council which we allow to be Œcumenical.

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CORRIGENDA.

Page 115, lines 11 and 14, after Alex. (for Alexandrian) insert, Text.
Page 131, for Rom. ii., read, Rom. i.

INTRODUCTION.

OTHER members of the Church of England, besides those who cling peculiarly to her Catholic elements, are constantly pained and alarmed by the able promulgation and maintenance of some new and startling error within the communion of their Church. They are at once frightened and provoked: they assail the novelty often with unproved weapons, sometimes striking a blow which argumentatively wounds the adversary, and sometimes one which recoils upon themselves. Nevertheless the error spreads; some men imbibe it, and fall out of the ranks of the Church, or else remain in her inconsistently and injuriously; and only after much harm has been done is the danger averted either by the *vis inertiæ* of England or by an influence to which most persons are blind, namely, that which the Church exercises silently, when by her Creeds and other formularies, by her worship, and her inherent life, she negatives much of the error which prevails in those individuals who do not forsake her, and insensibly casts it out of her pale, somewhat in the same way as general health often cures some hurt or disease which special remedies have failed to remove.

The following pages are an attempt to direct persons

to a remedy for this evil, to an antidote which will either prevent error by anticipation, or remedy it subsequently by correction.

This antidote is partly a direct appeal to the creed of the Primitive Church, and partly an exhibition of certain Catholic doctrines and actions as irreconcilable with particular errors, and as an intended safeguard against them. The cases chosen are not partial, but affect Rome, as well as ourselves; and it is submitted that a remedy which is thus impartial, and so far forth universal, must have truth for its basis, and must be a divinely ordered test in questions of doctrine.

Certainly, there is nothing new in an appeal to antiquity, although there may perhaps be somewhat generally unnoticed in some of the ensuing applications of the argument from it. If the appeal itself were a novelty, then according to the principles of these pages, nay, according to the principle of the very appeal, it would not deserve much attention.

So far however from this appeal being new, it is unhappily not even new to ourselves. Resort has been made to it in our own times. We have witnessed controversies connected with it, and the strife still proceeds as bitterly and more dangerously than ever; but behold, whilst we were watching them the combatants have been changing their weapons. The use of Catholic testimony has been greatly discredited, and is now more and more rare.

Several causes contribute to this unhappy result, some of which are temporary, and others are not.

1. Historical inquiry requires labour and patience, and demands more time and knowledge than the world at large can bring to the subject; and therefore, if that world must judge of each doctrine for itself, it must contract the process of discovery somehow or other into a narrower compass. There are many specious arguments for the Gospel being plain to the meanest capacity, and against the need of a test to which only the

few can directly resort. These arguments however ignore the fact, that when this plain man, this common sense reader, of whom the world speaks, repairs to his sole source of religious knowledge, the Bible, read by himself in a translation, he does not, as a matter of fact, arrive at the truth, if that truth is but one: and Protestant sects are no nearer to unity and certainty of belief from the apparent simplicity and ease of their process of seeking it.

But chiefly men forget the disorganising effects o transgression. Before Adam fell, there was no question which was the true GOD, and which not. There were no cases of conscience, before the one right road had been quitted. Nay, the same fact is evidenced by the experience of each one of us in ourselves, when we perceive that in that same degree in which we have been conscientious our duty is plain to us; and in that same degree in which we have disobeyed our conscience, its voice has become less distinct, and our path itself is grown doubtful. Indeed this is the case to such an extent, that at times there is no right way at all for a man, no doing right without, as it were, doing wrong. A man who has made a wrong promise, for example, sins more in keeping it, and yet seems to sin indirectly in breaking it. He is obliged to do that which is in itself evil, and which brings disgrace upon a good cause, that he may not do worse by adhering to a previous evil. Sin entangles our feet; and it is this extreme difficulty of choice within the maze of transgression and error, which supplies the excuse for, or rather enhances the obligation of judging charitably of those who live in times of religious or political crises. This makes us respect both Fisher and Ridley, although they took such different paths. This leads us to honour both Lochiel and Colonel Gardiner, whatever our views are.

Where is the promise or intimation that when an individual Christian, or a body of Christians, have lost

the truth they shall recover it easily? Where is the promise or intimation that truth should be attainable without regard to the institutions that were given contemporaneously with its first promulgation? It may have been perfectly and visibly true whilst the Church was one, and undefiled, that is to say corporately one, rejecting every heresy as it arose, and uniform in its testimony throughout the whole world; it may have been perfectly true that a plain man could not miss his way in those days. How should he? He was on that way to begin with; and before he erred, he must have voluntarily quitted his own path. And if he unhappily wandered, in spite of his privileges, still it was visibly one and the old path which he had forsaken, and he might return to it readily, if he had the grace so to do. It may have been quite true also that an ignorant man could once have found the Christian faith in all parts of the Scriptures and would have been in no peril, whilst wandering through its most intricate labyrinths, because of his firm hold of the thread of the Catholic faith; all this may have been true in the first ages, and may have been promised or intimated in the Scriptures themselves, and yet may be a privilege entirely or partially lost, according to the temper and circumstances of those who in our days aspire to it.

2. Another objection is felt rather than urged; but is not less influential. It is, that an appeal to antiquity assumes that we cannot be wiser than the first Christians were, and therefore puts a bar to progress, and brings theology to a stand-still.

It is much to be apprehended that this last proposition would turn out erroneous; for we have much to learn before we come back to that theology, or rather that faith, which prevailed in the first ages: but it is very remarkable, and it is another confirmation of the soundness of this doctrinal test, that when strictly applied, it is equally distasteful to the Modern Roman Catholic Church, and to the liberal school. Both wish to de-

velope, from different motives indeed, under different laws, and towards different conclusions, but still to develope. The position here maintained is that the one faith was once for all taught and received, and that antiquity is a competent witness to the sense of the Scriptures which contains this one faith. Critics, historians, natural philosophers, metaphysicians, theologians, individuals, Churches, the present Catholic Church, are none of them prohibited by this principle from investigating, illustrating and explaining. So long as their theories are not inconsistent with the primitive faith, they may rove if they will through the sweet mazes of knowledge, holding firmly by the Catholic thread. If they account this guidance a bondage and hindrance, they will as assuredly err, as Israel would have done in ceasing to follow the cloud, or the wise men in choosing their own way to seek the King of the Jews.

But all men will not receive this doctrine, and the pride of reason, and the human will, push more and more against the barriers and outworks, and strive to break through them that they may be free to undermine the very Keep with the pickaxe of criticism, or to batter it down with human philosophy. As a preliminary obstacle it is especially odious.

3. It is carelessly urged that any man can prove anything out of the Fathers, and that they are too discordant to be of any service as witnesses.

Those who make this objection have not well examined the position which they assail.

The Fathers are not the only witnesses to the primitive faith: very far from it. The Acts of Councils, and liturgies, and histories, and holy rites, form a great part of the testimony to which we repair. But supposing the Fathers to have their individual views, and even their individual errors; supposing them discordant and contradictory one to another, how weighty then, and how invincible must be their agreement, how conclusive the uniform testimony of persons so free to differ else-

where! But it is to their very concord that we appeal; not to the differences of the ancients, but to their consent.

4. But a still more influential objection remains. It is said that the practical effect of a resort to antiquity is an approximation to Rome, and in too many cases submission to her.

Now there are some very startling objections to this argument which meet us *in limine*.

First, it is tantamount to a confession that Rome is nearer to the Primitive model than we are, a confession which Rome will very gladly receive at our hands; one which will convince great numbers of people that we are wrong, and one which our Reformers with their latest breath denied constantly.

Moreover Rome is at this very time receding more and more from the very ground which is said to be so favourable to her claims. Her ablest convert justified his secession by a theory of development which he has never recalled; her writers and preachers constantly make the voice of the present Church the criterion of doctrine; and the recent decree is not only unsupported by primitive teaching, but is absolutely and plainly contradictory to it.

Nevertheless it will be well to consider this argument from tendencies, the argument against a principle from its effects. In mathematics, if you can reduce a proposition to a contradiction of some axiom or previous demonstration, you have proved it absurd. In morals, the subject of which is contingent matter, not necessary, you cannot be so sure of your process. There are indeed certain first principles, which Bishop Butler allows to be paramount, and to which a revelation must conform itself before it is accepted.[1] Doctrine which simply encourages falsehood and injustice must needs be false; but there is great difficulty and danger in applying the test. The sceptic applies it to the destruction of

[1] Anal. Pt. ii. chap. iii.

the Canaanite nations, and errs when he does so. The Jew applied it to our LORD'S saving works on the Sabbath, and he also erred. The minor premise has more or less of uncertainty. Such and such things are doubtless very wicked, and this may be one of them, or it may not. The conclusion depends upon the accuracy with which the middle term is supplied.

If an evil result flows necessarily from a given cause, that given cause is necessarily evil: if it flows probably, but not necessarily, then the first principle is perilous at least, although not certainly mischievous. But there may be restraining influences, or rather moral balances, which accidentally occur; in which case the principle in question is not justified by them, since it is by their merits, not its own, that harm is averted: or else these corrective forces exist properly and by way of connection with the cause in question, in which case the principle discussed, although dangerous by itself, must not be condemned, because it was never intended to stand by itself. In such cases where the counterbalancing or modifying influence is violently taken away, blame will often appear to attach to the principles, but will do so erroneously.

This is clearly the case in the natural world. The sun would parch up the world and be a positive evil instead of a blessing, were it not for the powers which condense and precipitate the mists which it draws up from the ground. The centrifugal principle balances the centripetal, otherwise this system would be at an end.

The same is to be said of our internal politics, that they are a balance of influences; and of our external policy, that it consists in the balance of powers. All this may seem to argue imperfection. Perhaps it does so; perhaps it does not. We are here on the verge of the difficulty of the co-existence of good and of evil. But anyhow it is a fact of our condition; and no one law can be estimated alone, and by its individual tendencies, when it was never intended by the legisla-

tor to be isolated, but to form part of a harmony of inter-dependent, compensative, and counteracting arrangements, resulting in unity.

These considerations apply to our subject. There are false doctrines which of themselves tend to evil, which sometimes effect it, and sometimes do not, because restrained by influences upon which they have no claim, and which therefore do nothing to justify them.

There are true doctrines again, which sometimes produce evil results, because their sister truths are accidentally separated from them, or because errors are accidentally combined with them.

And this is what renders it so very precarious to condemn doctrines or practices straightway from effects which we seem to observe; and should make us more careful than is usual of denouncing the principles of our neighbours.

Certainly, if Jews, Turks, and Heathens had applied our LORD'S rule, "By their fruits ye shall know them," as we often apply it, that is to say partially and narrowly, they would have concluded against the Gospel as it has been exhibited again and again by whole nations professing the faith of it.

Schism flows legitimately from the denial of the Holy Catholic Church, because such denial implies that there is no body from which it would be sinful to part. Here is a simple and direct result.

The Gnostics denied the glorious resurrection of the body, because they considered matter inherently evil. The conclusion was necessary.

The claim to an unlimited use of private judgment does not directly lead to any other conclusion than that authority has no place; nor does it by necessity lead to heresy even indirectly, for the human judgment may be exercised correctly as well as erroneously. Yet for all this, heresy will be the result in ninety and nine cases out a hundred where this principle is fully carried out, and where early prejudices, and the doctrines of

the community, or the teaching of some orthodox Christian does not restrain its effects. In England, where this right of unlimited judgment is almost universally claimed, it is only partially exercised. The Church imperceptibly teaches those who think that they are teaching themselves. In America however this is not the case, and in consequence a greater extent and variety of error is found there.

The denial of the plenary inspiration of Scripture does not of necessity lead to any further error. A member of the Roman or Greek Churches might be guilty of it, and yet continue to believe what he now believes upon the authority of the Church. The result in England however would be an amount of heresy too fearful to contemplate.

A doctrine that GOD created some men to reprobation would be simply blasphemous; that He has elected some of the fallen to certain salvation, and that all the rest are helpless and cannot be saved is logically destructive of human responsibility, and therefore immoral, and cannot be reconciled with the doctrine of the Judgment Day. An open denial both of man's responsibility and of GOD's Judgment would be its legitimate consequences.

A doctrine however of election, and even of final election, held concurrently with that of the Judgment and of Baptism, is not chargeable with any such consequence, because, if all the baptized have sufficient grace to be saved, GOD's justice in judging, and man's responsibility are both plainly declared in their case; and if some Christians have higher grace accorded to them, whether before their birth, or after a long life of holiness, this does not affect the general probation by the Gospel.

Antipædobaptists, commonly called Baptists, are generally Calvinists. There is no logical connection between predestination and the baptism of adults, and yet such is the general result. It is so, because where

no doctrine of Baptismal Election exists, there is need of some other; and because also Baptism is, with Anti-pædobaptists, only a seal of conversion. But if the practice of adult Baptism were to prevail in the Church, the Church remaining in other respects as before, various influences would probably check such tendencies, and preclude such a result, at any rate to a considerable extent.

Presbyterianism, both in England and Geneva, issued in Socinianism. What is the connection between the two errors? Not a logical one, certainly. The total severance from the Church, loss of her testimony, contempt of her Creeds, a low doctrine of Sacraments, which is connected with rejection of the Church, were probably amongst the chief causes. Who can secure Presbyterianism against these, and therefore against the heresy of Socinus?

These instances show the extreme difficulty of arguing against a cause from its apparent effects; the difficulty, that is to say, of being sure, and of proving to others, that two facts really stand to each other in the relation of cause and effect.

And to illustrate still more remarkably the effect of counteracting influences, essential and accidental, it will appear in the following pages both how the assumed immaculate conception of the Blessed Virgin militates with the ancient explanation of the nature of original sin, and how transubstantiation impairs the argument against Nestorius and Eutyches: yet no one will dream for a moment that the Roman Church is in any danger of falling into the latter heresies, using as she does the very Creeds which subvert them; nor yet that she can deny original sin, whilst she continues to baptize infants for remission of sin, and whilst the very assertion that the Blessed Virgin is specially exempted from original sin implies that other persons are not. In these points she endangers the faith of others, not of herself, and injures Christendom generally. Of such moment it is

to belong to the Catholic Church, in the bosom of which, if errors are found in persons or in societies, their evil is negatived, or to a great extent counteracted by remedial truths held with at least equal faith. It is from blindness to this that popular preachers and controversialists speak of the Church of Rome as they do. If she were only what these persons can see, she might be what they say; but being a branch of the Catholic Church, and no small one, to say the least, she believes and does things which counteract, to a great extent, the effect apprehended from certain doctrines and practices, and trains her children to a far higher standard of knowledge and piety than these declaimers succeed in doing for those of whom they confess themselves the responsible teachers.

But to apply these thoughts to the last objection against the appeal to antiquity.

Two of the ensuing chapters will show that strong arguments against Roman error can be drawn from the testimony of the primitive Church; and they are but a sample.

But our main answer is this, that accidental influences mar the influence of our principle, and prevent it from having its proper effect. The English Church has to contend with the pernicious effects of isolation, State oppression, and diverse defects inherited from the great revulsion which separated her from Rome. These are the real reasons why learned men have forsaken us. Just as the excessive demands made by the Church of Rome upon the faith, or rather the credulity of her people, have made so many persons in Spain and Italy sceptics, in spite of the great aids to faith which her wonderful organization, her pertinacity of life, and her powers of revival, present to the minds of the thoughtful; so our own unlikeness to the primitive rule alienates those who adhere to it, and the fault is in us, and not in our principle.

The fault is in us. If we were true to our profession

of conformity to the Primitive Church, then an appeal to it could only confirm us in opposition to whatever is corrupt and perverted. But the passions of the day, the influence of foreign reformers, the tyrannous will of Henry VIII., and other like influences, have left us crippled and maimed; so that we often feel ashamed, when we use an argument which in other hands is turned on ourselves. Only let it be noted, that if, owing to our defects, the argument from antiquity sometimes goes against us, and we are distressed, yet we are not thereby drawn towards Roman errors, but only towards those better portions of her system in which she shines, but our horizon is dark; that is to say, we are drawn towards the faith and polity of the primitive Church, by which both Rome and we should correct ourselves, and to which we are admonished by the partial triumphs of each over the other, to conform ourselves honestly.

Our position is this, and it is modest and charitable: that a true resort to antiquity would reform the whole Church, and that the results of such a course would be, by GOD'S blessing, not a Roman, nor Greek, nor English, but a Catholic Church, or rather *the* Catholic Church, pure, and one, and irresistible, as of old, in conquering error, and reducing the Kingdoms of the world into that of GOD and His CHRIST.

If to any this view seem chimerical, and the restitution of the Church a blessing not to be looked for; if they are not ready to hope beyond hope, yet at least they must acknowledge, that a constant aim at one truth by one rule will keep us nearer the centre; and that labours to revert to the primitive standard will tend to prevent our farther departure from it, whether by addition or diminution; they must allow that this effort, if not restorative, will at least be preventive, and will guard that substantial unity which even now exists between the severed branches of the Catholic Church, not only by their common immanence in the one stock, and their common

sap of life, but by their possession of the same Creeds, the same Baptism, and the same Eucharist.

But many of those who raise these objections may well be reminded that they already avail themselves of this very argument; nor can they dispense with it.

For example, men appeal, whether rightly or wrongly, to antiquity to justify on the one hand the retention of Confirmation, and on the other hand the disuse of the washing of feet, and of the Unction of the sick. They appeal to antiquity on behalf of Episcopacy, and without its aid they could hardly maintain the obligation of Infant Baptism; and certainly they could not distinguish the Canonical Scriptures from those now styled Apocryphal, but more properly called the Ecclesiastical Books.

And there is a yet more remarkable instance than these. Every allusion to the subject in the New Testament goes to discredit the Sabbath, and to signify its abolition, as a part of the ceremonial law. On the other hand, the meeting of Christians on the first day of the week, and the expression "the LORD'S day" in the Revelation of S. John, which does not necessarily signify a day of worship, nor a day of rest, are positively all that is to be found on behalf of the first day taking the place in any sense of the seventh. Such evidence would be laughed to scorn, if we had no more to offer on behalf of Baptism, or of the Eucharist. Here, then, men must appeal to the testimony of the primitive Church; although, strangely enough, they reject it at the very time of resorting to it; for antiquity, whilst it witnesses to the abolition of the Sabbath, and the observance of the first day of the week, by no means enforces the legal enaction, but, like the New Testament, speaks of the Sabbath as a shadow passed away, when the substance appeared,—even that rest from sin which is the true life of the Christian.

It is time, however, to state the positive grounds upon which the appeal to antiquity rests; for although

this has been frequently done by others, a re-statement of the position is necessary after what has been said.

Our LORD JESUS CHRIST, before His Ascension, gave this commission to His Apostles: "Go ye, therefore, and make disciples of all nations, baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Only, they were to wait until they were endued with power from on high. They waited, therefore, and received that power on the Day of Pentecost, went forth, taught one faith by one SPIRIT, baptized with one Baptism, confirmed by the same SPIRIT, celebrated one Eucharist, ordained assistants and successors to themselves, settled the Liturgy, concluded controversies, set in order things wanting, corrected mistakes, established a society which was one, not only in origin and in inward life, in hopes, fears, and affections, but in the outward expression of all these; having one polity, one faith openly held by all, one corporate charity; so that, wherever a Christian was, he was at home in that new home, the city of GOD and household of saints.[1] Ecclesiastically there was but one language amongst Christians, namely, that which they learned when they became a new people, from the founders of the new Jerusalem, and the true.

Now it is certain, as a matter of fact, that the New Testament Scriptures were posterior to the setting up of this polity, and had little to do with the perfecting of it; for they were written separately, and were severally addressed to separate Churches, and that not to all Churches, nor nearly all; so that whilst there is ecclesiastical evidence that some Churches never saw certain Scriptures for a very long period, there is no proof whatever that all the Churches saw any for a consider-

[1] S. Matt. xxviii. 19, 20; Eph. iv. 4, 5; Acts viii. 15—17; xix. 6; ii. 46; 1 Cor. x.; xi.; xii. 13; 1 Tim. ii. 1, 2; iv. 14; Tit. i. 5; 1 Cor. xi. 34; xiv.; xvi. 1; Acts xv.

able period after their first constitution. Indeed, it is perfectly possible that some Eastern Churches may have been half a century without seeing a single Pauline Epistle, and some Western Churches an equal period without possessing those of S. James or S. John.

All this neither proves that Tradition would have sufficed without Scripture, nor that it contains any matters of faith upon which Scripture is silent. The mere fact of the existence of Scripture makes it probable that it was necessary. The variety of its materials, the unity of its teaching with that of the primitive Church, and the testimony of that Church itself, lead to the conclusion that it contains all things necessary to salvation; and if so,—if a volume so diverse in its proximate origin and objects,—a volume of such different dates, styles, and subjects,—is allowed to contain the whole truth, we can scarcely resist the conclusion that this stereotype of the faith was designed, and that we are bound in prudence and duty to limit or extend our Creed according to the rule of its teaching.

Any argument against this conclusion drawn from the apparently casual character of the Epistles, betrays as great a want of thought and penetration as it does of reverence and of faith; and it is marvellous to hear it put forth by persons who admit that the hairs of our head are all numbered, and that the death of a sparrow is observed from on high. To use such an argument is really to make Scripture human, and not Scripture at all, in the Church sense of the word. GOD'S power and wisdom and love are ever made manifest by the fact that casualties, as we call them, are effects of the order which He has established, and the causes of it as well; so that the passing by of the Midianites whilst Reuben was absent, their travelling southwards, the sale of Joseph to the husband of a licentious woman, the offence of the butler which made him fellow-prisoner to the Hebrew, and the famine, are all part of one scheme for the first Israel, and of one type for the se-

cond. Saul's asses stray, and so he is brought before Samuel. Solomon sings of his wife, and celebrates the betrothal of CHRIST and His Church. Jeremiah buys a field, and in so doing tells out the purchase of the potter's field and the redemption of all men; and thus one might go on without limit. To a thoughtful mind this appearance of chance in such documents as the Scriptures, written by such persons as their authors, indicates the highest degree of providence, and an unity of design more perfect and beautiful because hidden from sight, and therefore nearer to that Invisible One Whose highest mysteries are most unsearchable and past finding out.

But although the oral teaching of the Apostles, and the time which elapsed before the Scriptures were written, severally and entirely, affords no argument for the insufficiency of Scripture; yet they assuredly prove the immense value of antiquity in interpreting that which they utter. A competent witness to the right interpretation of a document is frequently of the greatest importance. And alas! we have now only to prove that antiquity is such a competent witness; for surely the times in which men require help in the interpretation of Scripture are most certainly come, and without it we must beat the air, and labour in vain to convince the gainsayer.

Now the Divine Scripture asserts that the one faith of Christians was universally known and believed, and was sufficiently definite to be a rule by which all opinions pretending to the character of doctrine might be tried.

Thus S. Paul speaks to the Romans of the τύπος διδαχῆς, or Creed (Rom. vi. 17); and to the Thessalonians of their obligation to walk as they had received from him (1 Thess. iv. 1); and bids them, not advance, but stand still, and hold fast his definite teaching, στήκετε καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε, εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς ἡμῶν. (2 Thess. ii. 15.) To Timothy he writes:

"Keep the deposit" *τὴν παραχαταθήκην*, which was certainly doctrinal, for the next words are, "avoiding the profane babblings and oppositions of the falsely called knowledge" (1 Tim. vi. 20); and again, more distinctly, "Hold fast the form—*ὑποτύπωσιν*—of sound words which thou hast heard of me" (2 Tim. i. 13); and "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (ii. 2.) S. Jude also (ver. 3) speaks of "the faith once for all delivered to the saints."

To this the early Creeds of the Church bear witness, differing as they do just enough to testify to a diversity of teachers, whilst they thus more plainly declare the unity and definite character of the one faith which was taught by them, and with which the whole Church was imbued.

It is well known that councils assembled, not to investigate Scripture, although they argued from it, and in accordance with it; but to declare the belief of the Churches represented in them; that is, to testify what was the universal tradition upon the question at issue.

S. Polycarp, after speaking of those who perverted the oracles of GOD, writes thus to the Philippians: "Therefore, leaving the folly of the majority and their false teachings, let us turn to the word delivered to us from the beginning." (c. vii.) S. Irenæus writes (Adv. Hær. Lib. i. c. ii.): "The Church, although disseminated throughout the whole world, even to the ends of the earth, having received from the Apostles and their disciples the faith in one GOD the FATHER," &c. And again (c. iii.): "The Church, then, having received this preaching and this faith, as we have said before, although disseminated throughout the whole world, diligently keeps them, as inhabiting one house; and in like manner believes them, as having one soul and the same heart; and harmoniously preaches, and teaches, and delivers these things, as possessing one mouth. For although the languages in the world are

different, yet the power of tradition is one and the same. And neither do those Churches which have been founded in Germany believe otherwise, or deliver otherwise; nor those which are among the Iberi, nor those amongst the Celts, nor those which are in the East, nor those which are in Egypt, nor those which are in Libya, nor those which have been established in the middle of the world; but like as the sun, the creation of God, is one and the same in all the world, so also the preaching of truth shines everywhere, and illumines all men who wish to come to the knowledge of the truth."

Afterwards (Lib. iii. c. iii.) he appeals to the tradition of the principal Churches against heresy, beginning with Rome as founded by S. Peter and S. Paul, then repairing to the Church of Ephesus, as witnessing to the doctrine of S. John; and upon this proceeds (c. iv.): "When these things then have such force as proof, we ought not still to seek the truth at the hands of others, which it is easy to receive from the Church, since the Apostles have brought together into it all things which pertain to the truth, as into a rich depository, so that every one who will may take of the water of life from it. . . . For why? Though the dispute were but of some ordinary question, ought we not to repair to the most ancient Churches, in which the Apostles lived, and to take from them concerning the present question that which is certain and clear indeed? What if not even the Apostles had left Scriptures to us? Would it not have been right to follow the order of tradition which they delivered to those to whom they committed the Churches?"

Then in the next chapter he turns to Scripture: "Since the tradition, then, which is from the Apostles is thus in the Church, and remains amongst us, let us return to that evidence which is from the Scriptures." How plainly throughout these statements do we perceive a recognised faith existing in all the Churches, so unquestionable and so manifest, that heresy had but

to be applied to this touchstone to show its own baseness!

Tertullian also made the same appeal when heretics wrested the Scriptures in support of their errors. In so doing he used words worthy the attention of those who think that seeking the truth, not holding and using it, is the normal condition of a Christian.

"For while they are still seeking, they do not yet hold; and while they do not hold, they have not yet believed; and while they have not yet believed, they are not Christians." (De Præscriptione, cap. xiv.) "Come now thou who wilt exercise curiosity better in the business of thy salvation, run through the Apostolical Churches, in which the seats of the Apostles still preside in their own places, in which their authentic letters themselves are recited, sounding out the voice, and making present again the countenance of each one. Is Achaia nearest to thee? Thou hast Corinth. If thou art not far from Macedonia, thou hast Philippi, thou hast the Thessalonians. If thou art able to go to Asia, thou hast Ephesus. But if thou art adjacent to Italy, thou hast Rome, whence we also [those in Africa] have our testimony at hand." (Cap. xxxvi.)

These extracts are quite sufficient to prove the existence of a settled faith in the Early Church received orally from the Apostles, and also the value set upon this tradition from the first, both as a positive and negative test of the truth. No further references therefore would have been given in this short discussion, unless the most remarkable writer upon the subject, S. Vincent of Lerins, had been supposed by some writers to sanction development, as well as tradition. If he had done this, he would have been directly opposed to the Fathers just cited, who most distinctly state that nothing necessary to salvation was not revealed to the Churches by the Apostles, and therefore that nothing subsequently discovered could lawfully be imposed on believers.

Vincentius of Lerins died A.D. 434, so that he may be considered to have been a contemporary of S. Augustine. In his work against heresies he appeals to tradition as a refuge when heretics are wresting the Scriptures to their destruction.

He speaks of such persons as not content with believing those things which had been once for all delivered and of old received, but as daily seeking out novelties, and delighting to add, or change, or take away in religion, "as if," he says, "it were not a heavenly doctrine, and so enough for it to have been once revealed, but an earthly institution which cannot otherwise be perfected, than by constant emendation, nay rather by reproof." (Cap. xxi.)

Again, speaking of S. Paul's address to Timothy, he adds, "What is the deposit? It is that which has been entrusted to thee, not that which has been discovered by thee, what thou hast received, not what thou hast sought out; a matter, not of ability, but of learning; not of private assumption, but of public tradition; a matter brought to thee, not put forth by thee, wherein thou oughtest not to be an author, but a guardian; not a founder, but a disciple; not leading, but following. . . . So teach those things which thou hast learned, that when thou speakest freshly, thou mayest not speak fresh things." (Cap. xxii.)

"But perhaps some one says, 'Shall there then be no progress of religion in the Church of CHRIST?' Clearly let there be, and very great. For who is he so envious to men, so hostile to GOD, as to try and forbid that? But yet it must be in such sort, that it be really an advancement of faith, not a change. Since it belongs to advancement that each thing should be amplified into itself,[1] but to change, that a thing should be altered from one thing into another. The comprehension, therefore, the knowledge, the wisdom, as well of individuals as of all, of one man as of all the Church, let it increase by the steps of

[1] I.e. into the perfection of its own being.

ages and periods, yea, greatly and intensely advance; but for all that in its own kind, namely in the same doctrine, the same sense, the same meaning.

"Let religion imitate the manner of bodies, which although in the process of years they evolve and unfold their proportions—numeros—yet remain the same as they were. There is a great difference between the flower of boyhood, and the maturity of old age; but the very same persons become old men who had been youths: so that although the state and habit of one and the same man be changed, yet nevertheless the nature is one and the same, the person one and the same. The limbs of infants are small—of youths great—yet they are the very same. As many as are the limbs of little ones, so many are those of men: and if there are any which are produced in a period of more mature life, they were already planted before—proserta—in the manner of seed: so that nothing new comes forth in the old men which had not lain hid before in the boys. Hence there is no doubt that this is the lawful and right rule of progress,—this is the established and most beautiful order of growth, that the increase of age—numerus ætatis—should unfold in those who are older those parts and forms which the wisdom of the Creator had formed beforehand in them when they were little." (cap. xxiii.) Now, the one vulnerable point is clearly the little sentence "if there are any," &c.—si qua illa sunt. But the reader will observe that Vincentius is using a physical illustration, and does not push this part of it, nor assert that it is entirely applicable to the subject in hand. Indeed, were he to do so, we might inquire immediately, What are those parts of the body which belong to the man, and not to the boy?

Again, if the artus of the man are meant to correspond to the articuli of the faith, the sentence, "Quot parvulorum artus, tot virorum," is decisive upon the question at issue.

Besides, if Vincentius intended to allow that new doc-

trines could be elicited by the spirit of the advancing Church from the data which she possessed at the beginning, his whole argument against heretics from prescription becomes forthwith unserviceable: for doubtless they would assert their doctrines to be such developments; the controversy would cover as much ground as before, and the settlement of the dispute would be as distant as ever.

But whatever may be said of a particular passage, the author's general teaching is sufficiently plain; for thus he proceeds:

"But if the human species be turned afterwards into some form not of its own kind, or at least anything be added to the number of members, or taken away, the whole body will of necessity either perish, or become monstrous, or at least be weakened. So also it is fitting that the doctrine of the Christian religion should follow these laws of progress: namely, that it should be consolidated by years; should be widened by time; elevated by age; but should remain incorrupt, unimpaired, and in all the measures of its parts, and in all its members, as it were, and proper senses should be full and perfect; and that it should admit no further change, should sustain no consumption of its propriety, no variety of definition. For it is a sacred duty that those ancient doctrines of heavenly wisdom should in process of time be attended to,—excurentur—smoothed, polished: but it is unlawful that they should be changed—unlawful that they should be maimed or mutilated. They may receive manifestation, light, distinction: but they must of necessity retain fulness, integrity, propriety." In all this, Vincentius clearly intends no more than the early Church intended at Nice, Constantinople, Ephesus, and Chalcedon, namely, to express more accurately the faith which the Church had previously held with one mind, and in ruder form and varied utterance had always expressed with one mouth, that is, with one consent.

He proceeds: "The Church of CHRIST, a sedulous

and cautious keeper of the doctrines deposited with her, never changes anything in them, diminishes nothing, adds nothing; neither cuts off what is necessary, nor adds what is superfluous; neither loses her own, nor usurps that which is not her own, but with all earnestness studies this only,—that by faithfully and wisely treating those things which are ancient, she may dress and polish whatever things were of old unformed and incomplete—informata et inchoata; may consolidate and make firm whatever has already been put forth and unfolded; may guard whatever has been confirmed and defined. Finally, what else has she endeavoured to do at any time by the decrees of Councils, but that the same thing which before was simply credited, might afterwards be believed more diligently? that what before was preached more tardily, should afterwards be preached more urgently; that what before was regarded more carelessly, should afterwards be more anxiously cherished? This, I say, always, and nothing more, the Catholic Church, excited by the novelties of heretics, has perfected by the decrees of her Councils,—that what before she had received from her forefathers by tradition alone, she subsequently sealed to posterity by writing: comprehending a great sum of matters in a few words; and often, for greater perspicuity, marking an article of faith which is not new, by a new name proper to it." (ch. xxiii.)

In the next chapter, the same author reduces novelties to an absurdity, by showing that they involve an impossibility; namely, that if they are to be received, the whole Church "in so great a tract of ages was ignorant, erred, blasphemed, knew not what to believe." (ch. xxiv.)

The famous rule of this writer, "Quod semper, quod ubique, quod ab omnibus," has in our generation been the subject of contempt and ridicule, arising from a misapprehension of its true intention and use. Now, it is not necessary to our argument to explain the exact sense of this rule; but it may here be fairly cited as an example of

that sort of development which and which only Vincentius would tolerate. For it is clear that the writer already cited as appealing to antiquity, did so fearlessly and habitually, resting upon a principle generally acknowledged in the Church; and yet previous writers do not mention so scientific a rule of evidence as that of Vincentius. They held, indeed, that one truth had been revealed once for all to the Catholic Church, which again had never failed to preserve it in North, South, East, and West. Here was the semper, and here, too, the ubique: and as for the ab omnibus, all that Vincentius intended by it is also included herein; for the ancients regarded not the statements of particular persons, but the doctrine of the Churches at large. Any peculiarity in this Bishop or that, would have affected, indeed, his authority, but not that of the faith, which did not repose on the testimony of the few, but of the many,—of so many as to deserve the name of the all. The principle, then, of Christian writers prior to Vincentius, to use his own words, on developements, he only accuravit et polivit into his own definite rule.

No doubt his application of the rule was the same as our own. He did not expect to find every truth taught plainly in every writer, nor every writer free from peculiar views; nor did it matter to him that S. Athanasius stood almost alone in the world at one terrible period. He was satisfied with the general indignation with which the Church rose up against every heresy; and probably with the evidence furnished by liturgies, and the voice of tradition reaching unbroken to him: a circumstance in which his era gave him advantages which we do not always possess. And as for the fewness of the Orthodox at any period of persecution, what mattered it when the testimony of antiquity showed those few to be right, and to be therefore the whole Church of that period, and the pillar of the truth, so long as the prevarication endured? Such men were the "omnes" who deserved to be listened to, being as much at unity with the Church

before them and after them as their foes were at variance with her.

Two circumstances impart great weight to this appeal to Antiquity, and tend to disarm objectors against it. They are these—that the Fathers carefully exclude their own peculiarities from the deposit of faith, and strictly assert that Divine Scripture is the treasury of every Article of the faith, and that Tradition, whilst it witnesses to the doctrine of Scripture, cannot add anything to it which is required to be believed as of faith.

Thus S. Athanasius writes, contra Gentes: "The Holy and God-inspired Scriptures are sufficient for the declaration of the truth."

S. Cyril of Jerusalem proceeds so far as to say, "Do not simply believe even me, when I say these things to thee, unless thou receive the proof of the things which are declared, from the Divine Scriptures: for the salvation of our faith comes not from invention of speech (εὑρεσιλογίας) but from demonstration from the Divine Scriptures." (Cat. iv.)

S. Basil: "It is a manifest fall from the faith, and accusation of pride, either to despise any of those things which are written, or to bring in any of those things which are not written." (De Fide, cap. 1, tom. ii. p. 224, E. B. Quoted in Laud's Conf. with Fisher, s. xv. §. 15.)

And again, "Every word and thing ought to be assured by testimony of the God-inspired Scripture, for the full assurance of those things which are good, and for heed against those which are evil." (Moral. Reg. xxvi. Quoted by Beveridge on Art. VI., as are also some other of these extracts.)

"Those hearers who are instructed in the Scriptures, ought to try those things which are said by their teachers, and to receive those things which agree with the Scriptures, but to reject those which are diverse." (Reg. lxxii.)

S. Chrysostom says, "Abraham, therefore, being intreated to send Lazarus, said, 'They have Moses and

the prophets; if they hear not these, neither would they hear if the dead rose again.' And CHRIST introduces him saying these things, showing that He wills the Scriptures to be more credible than even dead men raised; and Paul—but when I say Paul, I speak of CHRIST again,—for He it was Who moved his soul—prefers them even to angels descending from Heaven; and very reasonably; for the angels, though they be great, yet are servants and ministers. But all the Scriptures have been written and sent, not by servants, but by GOD, the LORD of all. On this account he says, 'If any one preach any other Gospel to you besides that which we have preached unto you,' &c. (Hom. i. in Gal.) And just before, S. Chrysostom remarks, "He said not, if they preach contrary things, or subvert the whole, but even if they preach some little matter beyond what we have preached, even if they disturb some unessential matter, (τὸ τύχον παρακινήσωσι,) let them be anathema." S. Chrysostom, therefore, clearly asserts that everything which is really part of the Faith is contained in the Scriptures, and that we are forbidden under anathema to go beyond them.

S. Augustine, after appealing to the testimony of S. Cyprian and S. Jerome, adds, "I have not mentioned these things implying that we rely on the opinions of any disputants you will, as upon canonical authority, but that it may appear, that from the beginning up to the present time, in which this novelty has arisen, this concerning Original Sin has been preserved with such constancy in the faith of the Church," &c. (De Pecc. Mer. Lib. iii. s. 14.)

And again, "This kind of writings is to be distinguished from the authority of the Canon. For we do not read them or cite them intending to maintain that it is not lawful to hold a contrary view, if perchance they have anywhere thought otherwise than the truth demands." (Ep. 93, s. 35.)

He then proceeds to disclaim for himself any infalli-

bility; as also Ep. 102, s. 37; Ep. 143, s. 2. And yet again, in a passage worthy to be written on the hearts of all men, and especially of all teachers and writers, (De Trin. Lib. ii. s. 1,) "I shall prefer being blamed by any man you will, to being praised by one who errs, or by one who flatters. For no reprover is to be feared by a lover of truth."

He says elsewhere, "Holy Scripture fixes the rule of our teaching, 'lest we should dare to be wise,'" &c. (Rom. xii. 3. De Bono Vid. s. 2.) "Therefore whether concerning CHRIST, or His Church, or any other matter, which belongs to your faith and life, I say not we, who are by no means to be compared to him who said, 'although we,' but altogether what he added after, 'If an angel from Heaven preach anything beyond that which ye have received in the Scriptures of the Law and the Gospel, let him be anathema.'" (Cont. Lit. Petil. Lib. iii. s. 7.)

S. Cyril Alex. writes, "In what manner shall we receive that which the Divine Scripture has not spoken, or reckon it amongst those things which are true?" (Glaphyr. in Gen. i. 2.)

It is plain, then, that the ancients taught *uno ore*, that Holy Scripture contains all matters of faith, and that the Tradition of the Church, which had received the entire faith, restrained deductions from Scripture within such limits as prevented men from wresting it to their own destruction. It appears, further, that in their days this tradition was so certain that it sufficed at once to exhibit every error as a novelty, and therefore as a falsehood. Hence, were we to form a rule from these testimonies, and to say, "Quod scriptum, quod traditum," we should be developing in the sense of Vincentius; that is to say, we should more definitely express a primitive principle.

Now, if Scripture and Tradition are Divinely-ordered witnesses of the faith, then there neither need be nor can be any contradiction between them. They may,

indeed, require to be maintained each in its own proper position; but they are not and cannot be antagonistic. Just as there is no real opposition between the doctrines of grace and free-will, or of faith and works, and the like; but only an imaginary discrepance apparent to our weak apprehension, or else a fictitious, unnatural, and forced opposition, where one of these principles has been pushed beyond what is revealed, and the other restrained behind its due limits—so is it here. Divine witnesses necessarily speak with one voice, and if they seem to do otherwise, it is from our ignorance or misapprehension of one or of both.

Again, as abuse of the doctrine of grace leads to fatalism, and of the doctrine of free-will to Pelagianism, so we must expect that neglect of either of these principles of evidence will lead into some error or other. He who neglects Tradition, although Scripture be all true, and the very sword of the SPIRIT, pierces himself through his own private rashness and ignorance. He who would rule beyond that which is written, though he have the shield of faith is notwithstanding overcome by the enemy; for the armour wherewith he has harnessed himself is in some portions human, forged by men like himself.

Surely we see this too plainly in the present state of religion. Protestantism has abandoned Gospel doctrines and practices diversely according to country, age, sect, and person. It has no safeguard against the erratic tendencies of imagination and reason, and is at the mercy of the enthusiast or the critic; of undisguised ignorance, or of ignorant learning. The mere Protestant, whilst he studies the Scriptures, walks indeed in GOD'S Paradise; but following his fancy, or the fancy of others, he loses his way, and misses the path which leads to the centre of the garden, where the Tree of Life vainly awaits him.

On the other hand, Rome, by gradual development of error, went astray from the truth, and then, not desiring to return, defended herself by Tradition, not co-

extensive with Scripture, but additional to it; and now, when criticism has restored the text of the Fathers, and what once was defended upon their supposed testimony has not ground enough left to support the tottering fabric, she asserts upon the authority of the present Church, and rules as matter of faith, an opinion which not only derives no support from Scripture and antiquity, but which is contradicted by both, namely, that the Blessed Virgin was never subject from the first moment of conception to Original Sin.

These remarks should be made in no uncharitable nor Pharisaical spirit. Far be such from us. If the Church of England recurred at the Reformation to the ancient rule for ascertaining the truth, she by no means observed it invariably, but was dragged aside by private fancies and by political influences: and not only this, but since the Reformation too many of her children have abandoned doctrines then preserved, and still expressed in her formularies.

Still, it is a great point to have publicly recognized and adopted a principle by which we ourselves, with all Christendom, may, in GOD'S time, be brought back to the ancient integrity, whereinsoever others and ourselves have erred from it. We are hampered by no evil theory, but on the contrary are continually recalled by our own rule to perfection.

That this is the theory of the English Reformation, no one can doubt who reads the public protestations of Cranmer and Ridley, and the argument of Jewel. These writers may or may not stand convicted of error upon their own appeal, but assuredly they made that appeal, and adhered to it constantly. Nor are we left to private testimonies, when Articles VI., XXIV., XXIX., the Preface to the Ordinal, "Concerning the Service of the Church," and "Of Ceremonies," &c., and especially the Canon of 1571, referring preachers to the Fathers for doctrine, proclaim it so plainly. And these are but the inferior proofs, after all. Those least obvious are

always most cogent, because they express a living and actuating principle, and not a mere theory. Such are the maintenance of the office of Archbishop, with his privileges; of the holy seasons; of absolution; of vestments; the non-condemnation, to say the least, of prayer for the dead; the frequent use of the Psalms, and LORD'S Prayer, and Creeds, and numberless other ancient customs, in the face of much adverse influence,—influence powerful enough here and there to do grievous harm.

Indeed, if the English Church had never adopted this principle, she would either have to repair to it now, or else to abandon much of her present position. She cannot defend herself securely against Dissent without an appeal to Antiquity, nor against Rome, as she is, without maintaining the one original perfect deposit of faith enshrined in the Scriptures, and the monuments of the primitive Church. This does not imply that the legitimate issue of an appeal to Scripture is mere Protestantism, or that the result of an appeal to Tradition is Romanism; but that for the probation of our faith, many things are obscurely recorded, and that in an age of dispute, we cannot safely neglect any means provided to aid us in defending the faith.

He seems unwise as a philosopher, and imprudent as a man; nor can he be easily defended from the charge of uncharitableness and temerity, who, regarding Christendom as it is, considers the truth a plain matter, nor troubles himself to ascertain the principles by which men may proceed in investigating it, nor cares to preserve all those means of retaining or recovering purity of faith and of practice, which are commended to his care by the testimony of the good and the wise, the present needs of the Church, and her former experience of their service. May it not be added, that the appeal to the primitive faith is so early and so general, as itself to seem part of the Apostolical doctrine?

CATHOLIC ANTIDOTES.

CATHOLIC ANTIDOTES.

CHAPTER I.

THE INSPIRATION OF THE DIVINE SCRIPTURES.

An age which is impatient of restraint completes the work of destruction which was begun in former days. The authority of the Church, the testimony of antiquity, have already been widely rejected. There remained but the Scriptures as a barrier against human imagination and wilfulness; an imperfect barrier indeed, not in itself, but by reason of its treatment, in the hands of critics and controversialists, who desired to elicit their own views, rather than to learn doctrines distasteful to the natural man. But now this last defence is assailed. Scripture itself must be declared to contain human errors, and human imperfections, in order that human reason acting upon it may choose and refuse,—choose what it likes, refuse what it dislikes. It seems fearfully like a judgment upon those who rejected the Church for the sake of Scripture, or rather for their own sense of Scripture, that they now find their own stronghold assailed, and so far as any defences go which they have hitherto offered, in the utmost danger of capture.

Again, our age is impatient of the supernatural. This dangerous temper arises from the progress of physical science, and the reduction of effects to general laws, the apparent subjugation of the inanimate creation to man, and the pride of man resulting therefrom.

Hence, men will have nothing but sensible objects in Sacraments, nothing but human authority in the polity of the Church, and in the laws of marriage. What wonder that they who concede these points to the enemy should find his appetite for prey only stimulated by previous triumph, and should witness an unsacramental treatment of the Divine Scriptures, a separation of the sacred from that which they assume to be secular, the Divine from the human, by that same Nestorianism with which they themselves had previously dishonoured CHRIST'S holy Sacraments?

They who have once duly received the doctrine of the Incarnation, not as the first step merely in a process which prepared a Victim for the Cross, but as an union of GOD with man, are prepared thereby to expect, not one fruit but many from such marvellous seed; not one ray of light, but a flood of glory radiating from GOD dwelling in man. These persons readily acknowledge GOD in His Church, GOD in His Sacraments, GOD in His Scriptures, GOD in man everywhere and in all things belonging to the New Dispensation.

And yet such persons are not backward to confess Divine inspiration in the wise and good of all ages. The Church has generally promoted the study of the classics, and has recognized the heavenly spark wherever it may be found; but she is no less prompt to distinguish than she is free to acknowledge. She discerns the type, and makes it really such by turning from it to the Antitype. She plucks the flowers which blossom outside the gates of Paradise; but having plucked them, she carries them within, as proofs indeed of the diffusiveness of the Divine love, but yet, compared with her own Divine privileges, but weeds. She

contrasts them at once with the growths of nature and of grace, standing as they do midway between both. No one therefore can so freely and so fully, because so safely, and so accurately, recognize the inspiration of all good men, poet and sage, lawyer and hero, men of science, men of experience by many trials, Chalcas or Nestor, Theseus or Heracles, Chiron or Ulysses; or to come down from mythic heights to regions of history, Æschylus, Socrates, Plato, Aristotle, and Pliny,—no one can so heartily and fully hail the heavenly spark in these men and their fellows, and recognize them as men inspired of GOD, as those can who distinguish Circumcision from Baptism, the Passover from the Eucharist, Whitsuntide from Pentecost, the Church from the Synagogue, the "Divine" "GOD-inspired" Scriptures from all other writings. The Angel ran no risk, and was in no peril of mistaking an Egyptian house for an Israelite, because the Egyptian doorpost lacked the mark of the Incarnation, and belonged therefore to the perishing world.

Now it is often said that Scripture does not proclaim its own inspiration. This assertion is questionable, to say the least of it. S. Paul declares (2 Tim. iii. 16), "All Scripture is given by inspiration of GOD;" so that although questions may be raised as to what is Scripture, there can be none that whatsoever is decided to be such, is forthwith *Θεόπνευστος*, or inspired of GOD.

Again. The perpetual appeal to Scripture in Scripture, as for example during the Temptation, and that without any limitation whatever,—this perpetual appeal as to a sure test of truth has the same purport.[1] Nor do these continual references serve merely to verify the Gospel by the Law and the Prophets, and to establish an argument from prophecy; for they would have no such effect with the Jew, unless he admitted all Scrip-

[1] S. Matt. xxi. 42; xxii. 29; xxvi. 54; S. Mark xii. 10; xiv. 49; xv. 28; S. John ii. 22; vii. 38, 42; Acts i. 16; Rom. iv. 3; ix. 17; Gal. iii. 22; iv. 30; S. James iv. 5; 2 S. Pet. i. 20.

ture to be infallible, a truth which he allowed, and which is endorsed by our LORD in a most obscure application, when He refers to Psalm lxxxii. 6 for a sanction of His claim to Divinity, and asserts the fact that "the Scripture cannot be broken." (S. John x. 35.)

Indeed, the very name Scripture is full of significance. It is not said, 'This thing was done according to such and such a prophecy,' but according to the Scripture; and this term being inclusive of the inspired books, is exclusive of uninspired, and implies a class of writings sui generis. S. Peter also canonizes the Epistles of S. Paul, and places them among 'the Scriptures,' as things incapable of error, but not incapable of misapprehension. (2 S. Pet. iii. 16.)

And it is by no means so clear that the popular argument for the sufficiency of Scripture drawn from Rev. xxii. 19, is to be rejected as readily as it has been by many. No believer can think that it was by chance that this marvellous book closed the Canon, nor by chance that this verse concludes the Revelation itself.[1] And if not, then it is but a natural inference that the preceding Scriptures are a peculiar book, to which nothing is like, and to the Divine gold of which therefore it would be sinful to add the dross of humanity.

Historically speaking, this view is not a mere piece of Protestantism, for it is thus advanced by men who are not called Protestants: "John the Apostle, under the name of one book, has borne witness concerning the whole series of each Testament. 'If any one,'" &c. (Paulinus in Concil. Forojul. Vol. IV. p. 850. Acta Concil. Harduin. Paris. 1714.) "Fearful is the curse against the corrupters of the Divine Scriptures." (Aretas in loc.)

But although the Divine Scriptures seem to assert their own inspiration, yet we must prove them inspired

[1] The Book of Revelation seems to occupy the same relative position as Deuteronomy where the same sin is forbidden as is anathematized in Rev. xxii. 19. (Deut. iv. 2; xii. 32.)

before their very assertion can command our assent. They may err in making such an assertion, unless they are Divine. We must prove that they are inspired from some other source, or we do but walk in a circle, and can never advance beyond the point from which we set out. Christians must receive the Scriptures, as in point of fact they now do, upon testimony.

1. We receive the Scriptures upon testimony. Many persons indeed regard the Scriptures as a kind of first principle, not requiring proof, like that of the being of a GOD; but when they are pressed, they cannot maintain that there is any natural inward conviction which argues the existence of a book; nor any result which proves such a cause, as creation suggests a Creator, and a moral creature a moral Creator. The fact of Christianity implies indeed a revelation, if Christianity be Divine, but by no means a written one; and hence they are compelled to allow that we must receive Scripture on the witness of men, as indeed they had already unconsciously done. Even supposing that Scripture as a whole possessed sufficient evidence without human testimony, yet our reception of its constituent parts must almost exclusively depend upon testimony. If the holiness of Scripture, its adaptation to our needs, yea and to the best and truest part of our very selves, the response of the soul to its notes,—if these are unable to prove the inspiration of the Bible to the world, and are not in fact that upon which our own faith rests, however much they confirm it, still more unable are they to distinguish the several portions of the Bible one by one from human writings, and to tell us what is part of the Scripture, what is not so; what inspired, and what uninspired. No internal reason can be assigned for admitting some parts of the Book of Proverbs and Ecclesiastes, whilst the whole of the Books of Wisdom and Ecclesiasticus are excluded. Internal evidence will scarcely include Esther and reject Judith: nay, a judgment formed upon what we should or should

not expect will vary with every man's opinions, and whilst a Luther rejects the Epistle of S. James, inveterate opponents of everything ecclesiastical have been found to object on the same principle to S. Paul's Epistle to the Hebrews.

It must come to this in the end, that whatsoever the Early Church received as Canonical Scripture is certainly such, and that nothing else is. The Church is here considered not as a polity possessing illumination and guidance, but as a body of competent historical witnesses. And this view relieves us of serious difficulties; since as a fact certain Scriptures were rejected in certain portions of the Church, and for a certain period; and the reason is worthy of all observation: for if the Christian faith was intended to have been made out and collected by Churches or by single Christians for themselves, then no doubt all Scriptures would have been given to all Churches, and would have been universally received by them; nor would any doubt have been permitted as to the authenticity of this Scripture or that. But now, when the faith was taught orally to all, whole and perfect, there was no need to all men of all Scriptures, until that first pure faith was imperilled by the rashness of the orthodox, or by the perverseness of the heretic. Each Scripture had its own witnesses, nor was it to be expected that the Canon should be established and universally received until those scattered witnesses had been called upon to render their several testimonies and to unite in one accordant approval.

2. But if the witnesses, that is to say, the early Christians, were competent to hand down the Scriptures, they were competent also to say what it was which they thus handed down to us. When the primitive Christians deliver to us two letters, one from S. Paul, and one from S. Clement, S. Paul's convert and successor at Rome; one from S. John, and another from S. Polycarp, the disciple and successor of S. John; and, which is still more surprising, when with one hand they extend to us

the letters of S. Paul as canonical, and with the other withhold that of his companion, S. Barnabas, asserting it to be his, but yet uninspired,[1]—when such a distinction is observed, not only are the witnesses to be regarded as conscientious and trustworthy, but we are bound to consider what they meant when they said, "This writing is inspired or canonical, and this is not." They clearly knew what they were doing; and if they were competent witnesses in the one case, they are the same in the other.

Now, what the early Church says of Scripture is, that it is *wholly and entirely inspired; infallibly true, every word of it,* in some sense or other; *in fact, God's Word throughout.*

The Fathers speak constantly of the "Divine Scriptures;" a better term than our own, because reminding us of their supernatural character; or they call them "inspired of God." (*Θεόπνευστοι.*) They wrote harmonies of them, in which they always presumed that every authentic word was correct; and their commentaries upon them are wonderful in number and variety.

The following list is taken from Du Pin.[2] Those books which are written in italics are lost.

Justin Martyr. [*Commentary or Hexaemeron of the Revelation.*]

Heraclitus. *Commentaries upon S. Paul.*

Appion. } *Commentaries upon the Hexaemeron.*
Candidus. }

Rhodon. *A Discourse upon the Hexaemeron.*

Pantænus. *Commentaries on the Bible.*

Hippolytus. *Commentaries on the Psalms. Of the Witch of Endor. Commentaries upon S. John's Gospel and Apocalypse.*

Ammonius. Evangelical Harmony.

[1] SS. Clement Alex., Jerome, Origen, and Eusebius, quoted by Du Pin, "Hist. of Eccl. Writers," Vol. I. Of the Epist. of S. Barn.

[2] The books in brackets are added from Dr. Cave by the translator. Ed. 2, London, 1693.

Origen wrote Commentaries on *all* Scripture; some remain, some are lost.

Gregory Thaumaturgus. Paraphrase on Ecclesiastes.

Victorinus. *Commentaries upon Genesis, Exodus, Leviticus, Isaiah, Ezekiel, Ecclesiastes, Canticles,* [*Habbakuk, S. Matthew, Revelation.*]

Methodius. *Commentaries on Genesis, Canticles, &c.*

All these are of the three first centuries, and their subject is exclusively the Canonical books. There is but one seeming exception to this statement,—a lost letter of Julius Africanus to Origen on the history of Susanna, and his extant reply. These Christians clearly regarded the Divine Scriptures as a mine of gold, like to nothing else, and nothing like to them.

Let us consider the next Century. In it we have the following expositors:

Eusebius Cæs. *Ten Books of Commentaries on Isaiah. Commentary on the Psalms. Commentary on* 1 *Cor.*

Rhæticus. *Commentary on Canticles.*

Eustathius Antioch. *Treatise concerning the Witch of Endor.*

S. Athanasius. An Abridgment of the Holy Scripture.

Tryphillius. *Commentaries on Canticles, &c.*

Serapion. *Treatise of the Titles of the Psalms.*

S. Hilary. Commentaries upon the Psalms, and upon S. Matthew. *Commentaries on Job and Canticles.*

Victorinus, Afric. *Commentaries on S. Paul.*

Acacius of Cæsarea. *Seventeen Vols. of Commentaries.*

Didymus. Commentaries on the Epistles.

S. Basil. Nine Homilies on Genesis. Two upon the Creation of Man. Twenty-two upon the Psalms. Commentary upon the sixteen first chapters of Isaiah. *Commentaries upon the whole Bible.*

S. Gregory Naz. *Paraphrase on Ecclesiastes.*

S. Gregory Nyss. Treatises on the Creation, Formation of the World, Witch of Endor, Inscriptions

of the Psalms. Book of the Life of Moses, besides Homilies. *Commentaries on Proverbs and Ecclesiastes. Commentaries on the Epistles of S. Paul.*

Diodorus of Tarsus. *Commentaries on Scripture.*

S. Ambrose. Treatise on the Creation. Upon the Terrestrial Paradise. Upon the History of Cain and Abel. Of the Ark, and Life of Noah. Two Books on the Life of Abraham. Explication of twelve Psalms. Commentary upon S. Luke. Treatises relating to Isaac, Jacob, Joseph, the Benedictions of the Patriarchs, Elias, Naboth, Job, and David, and the Apology for David. *Commentaries on the Prophets, Epistles of S. Paul, and Psalms.*

And in all this, again, nothing upon the uncanonical books, except in this last author, a Treatise upon Tobit (extant,) and some Homilies upon Wisdom (lost.)

But let us consider the express statements of the Fathers upon the inspiration of Scripture.

"Search diligently," says S. Clement, "into the Scriptures, the true sayings of the HOLY GHOST; ye know that nothing wicked nor corrupt is written in them." (Ep. i. c. xlv.)

Justin Martyr declares: "I will never dare to think or say this (that the Scriptures are contrary to each other); but if any Scripture which seems to be such is brought forward, and has an appearance of being contrary, being utterly persuaded that no Scripture is contrary to the other, I will rather confess that I do not understand what is said." (Dial. cum Trypho.)

S. Irenæus: "The Scriptures are perfect;" and to those who commit their difficulties to GOD "all Scripture given to us by GOD will be found by us to agree with itself." (Adv. Hær. ii. 47.)

S. Basil asserts "that not even to the extent of a syllable is any part of the GOD-inspired words idle." (Hexaem. vi.)

S. Chrysostom says that there is "nothing excessive

nor put forward without an object in the Scriptures;" and "not even the things which seem small in Scripture are vain and useless." (Hom. 31, s. 1, in Ep. ad Rom.) "Nothing is without an object in the Divine Scriptures; for they are spoken by the SPIRIT. Wherefore let us search out all things with accuracy." (Hom. 50, s. 1, *ib.*) And again to the same effect, Hom. in Salutate Priscillam, s. 1. And yet again: "We must not pass over a syllable nor a tittle of the things in the Divine Scripture." (Hom. 48, s. 2, in Gen.)

S. Jerome, by the mouths of Paula and Eustochium, writes: "First, we wish thee to know, that all sacred Scripture cannot be contrary to itself." (Ep. Paula et Eustochium Marcellæ.)

S. Augustine declares: "I have learned to pay this reverence and honour to those books of the Scripture alone which are now called canonical, that I most firmly believe that no author of them has made any mistake in writing; and if I stumble at anything in those books which seems contrary to truth, I doubt not that either the copy is faulty, or the translator has not adhered to what is said, or that I have by no means comprehended it." (Ep. 82, s. 3.)

"I owe this free service to the canonical Scriptures alone, by which I so follow them only, that I doubt not that the writers of them have erred in nothing at all, have put nothing fallaciously." (vide sup. s. 24.)

"The excellence of the canonical authority of the Old and New Testament is distinguished from the books of later writers, which being confirmed in the times of the Apostles, through the successions of Bishops and the propagations of Churches, has been fixed on high as it were on a certain seat, so that every faithful and pious understanding should bow to it. Therein if anything strikes as absurd, it is not lawful to say, 'The author of this book has not kept the truth;' but, either the copy is faulty, or the translator has erred, or thou dost not understand." (Contra Faust. lib. xi. c. v.)

"Beloved, we ought to hear these things very cautiously, with regard to the reception of which we are children; and with pious heart and with fear, as it is written, holding this rule of soundness, that whatsoever we are able to understand according to the faith in which we have been instructed, we may rejoice in as food; but as to what we cannot understand according to the sound rule of faith, let us take away doubt, let us defer understanding: that is, that although we do not know what it is, yet by no means we should doubt that it is good and true." (Tract. Johan. Ev. xviii. s. 1.)

Let us listen to the same deep writer again,—deeper by far and naturally more subtle than any modern objector, but moulded by grace to that temper to which truth is evident, whether received and preserved, or by holy intuition acquired.

"Next it is necessary to be softened by piety not to contradict the Divine Scripture, whether understood, if it rebukes some vices of ours, or not understood, as though we could be wiser and teach better; but rather to think and believe that whatever is there written is better and truer, even though it lie hid, than that which we can understand by ourselves." (De Doct. lib. ii. s. 9.)

Such was the reverence of the first ages for the Divine Scripture, and such their belief as to the nature of the writings which they have delivered to us. It is to be considered whether the ancients could be competent judges of the nature of S. Paul's writings, as distinguished from those of S. Barnabas or of S. Clement; and whether, if they were not, we have any sufficient grounds for discerning the canon from the ecclesiastical books: but if, on the contrary, they were competent witnesses to one fact, why not to another? If their testimony decides that this book is Scripture, this not; why should it not also decide that the Bible is entirely inspired, and infallibly true, wherever the text has not been corrupted? Why should it not place an entire prohibition upon those rash and irreverent

theories which assert that inspired writers err in matters of fact, or class them in schools like human philosophers? Lastly, we may ask ourselves whether we do or can exceed the early Christians in veneration for God's written Word; and if not, surely we need not be so jealous of the traditional faith which they held in perfect unity with the doctrine of Scripture, never dreaming—why should they?—that there could be any opposition, still less any contradiction between them.

It is to be feared that many modern Christians will yet learn by sad experience of heresy the consequence of regarding Scripture alone. Deprived of the testimony which declares both what the Bible is, and what it reveals, their weapon is wrenched out of their hands by men who once were their friends, and who fought under the same banner, 'The Bible alone.' In their desire to forsake what is human, and repair altogether to what is divine, many will receive a sad reverse of their wish; and their faith will starve on the husks which the imperious critic leaves to them, or swell with the fever of pride upon the unwholesome food which reason has seemed to take from the heavenly barn-floor.

Sorrowfully, but thankfully, retracing their steps, some perhaps will confess that they who reverenced primitive tradition most truly, revered after all Holy Scripture itself; receiving, as they do, its documents, character, and doctrine simultaneously from those ages and persons which are competent witnesses to them and their nature.

CHAPTER II.

BAPTISM A WITNESS TO ORIGINAL SIN.

THE appeal to infant Baptism in the Pelagian controversy confirms what has been already advanced on behalf of the testimony of the Church. It is not that Divine Scripture fails to contain the whole faith of the Gospel, but that man fails in receiving the precious deposit. On the one hand there always have been, and always will be, men who, through pride or carnality, wrest the Scriptures to their own destruction, who themselves are quite hopeless, who after admonition might well be rejected; but there are others for whose sake the mouths of these false teachers should be stopped; those, namely, who are already misled by them, through ignorance and foolishness rather than from any fault of the will,—those who may yet be shipwrecked, unless some beacons be set up to save them,—and those faithful ones of little faith who are distressed and perplexed at the many bold and plausible attacks upon the creed which they had been taught to regard as a rock, but which now seems to totter, not because any real shock has been given to it, but because the blasts of false doctrine have made their own footsteps to slide.

It is doubtful whether some modern controversialists will concern themselves any longer with particular passages of a book which they consider to be so deeply

tinged with human peculiarities and infirmities, national, or individual, or both, as they hold the Bible to be; but heretics hitherto have felt themselves bound to make Scripture square with their views, and have often seemed to excel in the criticism and reasoning which they have brought to bear on the text. Scripture was once the stronghold of heresy,—Scripture, that is to say, as expounded by heretics. And most persons will acknowledge that, when this was the case, it was ingenious and laudable to shift the ground of dispute, and to draw off the enemy to a plain where he possessed no advantages. They will allow that it was admissible and commendable to appeal to the universal doctrine and practice of the Church against particular novel and erroneous expositions of Scripture, and that S. Athanasius did good service when he replied to the Arian, that no being receives prayer but GOD only, yet that CHRIST was everywhere the object of worship. They will probably also approve of S. Augustine's appeal to the universal practice of infant Baptism as decisive against the denial of original sin.

Nor are Churchmen at liberty to praise this kind of reasoning, and to accept of its services, as a mere *argumentum ad hominem;* for they avail themselves of the testimony of antiquity in support of Infant Baptism, and in defence of Episcopacy, when they are arguing with persons who have small regard for the Church at any time of her being. They are in honesty bound to go further, to discover the real force of the argument, and to yield to it, if necessary.

Let it be granted that there was something very serviceable in this pointed appeal to a fact of which all persons were cognizant. It took the dispute out of the hands of the learned, out of the hands of logicians, and placed it within the reach of private Christians of ordinary information and powers of mind. The Scriptural argument was long, open to continual interruptions, by objections to this or that

rendering; it required much balancing of text against text, or careful and learned examination of those passages which seemed opposed to the received doctrine, in order to ascertain that they really were not so. But here was a short answer. "All men baptize their infants for remission of sin; therefore all infants, until they are baptized, are in sin."

Certainly the readiness with which such a reply could be used, its capability of being understood and applied by the meanest Christian, made it invaluable in those times; but then what is that principle which endued the answer with power? What is the assumption upon which it reposed? What common principles existed between the disputants before it could be used with success?

If a man were to say, "The Pope has condemned this book, and it is therefore heretical," his words would be idle with us, although very effective with our Roman Catholic countrymen. We deny the assumption upon which his argument rests, that the Pope's decree is conclusive.

How then stood the argument which we are considering? "The whole Church baptizes her infants for remission of sin; always has done, still does. This baptism of infants implies original sin, for actual is none in such cases." It is clear that if Pelagius could either have denied that infant baptism was a primitive practice, or could have said that the tradition of the Church was of no consequence, he would at once have destroyed the assumption on which the whole argument rested, instead of inventing the wretched evasion that infants were baptized for the kingdom of heaven, and not for eternal life. But he, "first a monk in Britain, and travelling thence along to Rome, afterwards, either by himself or by his agent Cœlestius, to Constantinople and Carthage, through Asia the Less, and Africa, the East, Egypt, and Palestine, and not finding in all this vast compass any Church in which it had not been ac-

customed to baptize infants,"[1] could find nothing to object to the practice of infant baptism. He accepted it, therefore, although to his own utter discomfiture; and thenceforth only sought to elude an argument which he could not refute.

As it was, Pelagius could not dissolve the Catholic argument, because he dared not deny its first principle. What, then, was this principle, but that a Catholic practice is right? And what therefore is the real merit of S. Augustine's reply? Not its being a defence upon new ground, ground not pre-occupied by the foe; not its brevity, simplicity, and readiness only, but the submission with which any argument from consent was received, its Catholic use, because of its Catholic nature. He drew out a Catholic argument which any man in the whole Church could avail himself of, because it rested on a, or rather upon *the* Catholic principle of Catholic faith once for all delivered to the Church, received, and retained. The advantage of this position expresses itself plainly in the writings of the great opponent of Pelagius.

"Who shall dare to say that CHRIST is not the SAVIOUR and Redeemer of infants? But from what does He save them, if the disease of original sin is not in them? From what does He redeem them, if they are not sold under sin through their origin from the first man?" (S. Aug. de Pecc. Mer. Lib. i. s. 33.)

"They grant that infants ought to be baptized. There is no question, then, between us and themselves, whether little children should be baptized; but the dispute is concerning the cause why they are to be baptized." (Serm. 294, s. 2.)

"Who does not agree that CHRIST profits not those who believe not, and profits those who believe? But tell me, I pray you, does CHRIST profit baptized infants at all, or does He profit them nothing? He must needs say that He does profit them; he is pressed by

[1] Thorndike. Of the Cov. of Grace. Lib. ii. c. 19, s. 11, Vol. III., Part I., p. 339, A. C. L.

the weight of Mother Church (*mole Matris Ecclesiæ.*) Perhaps, indeed, they would wish to say this, for their reasonings seem to compel them to it; but they are repressed by the authority of the Church, lest they should be overwhelmed, not to say by the spittings of men, but should be dragged along by the tears of infants themselves as it were by a river. . . . I have already argued above, that he believes in the person of another who sinned in the person of another. It is said, 'he believes,' and it stands good, and he is reckoned among baptized believers. This the authority of Mother Church effects, this the settled cause of truth obtains. Against this strength, against this impregnable wall whosoever batters is broken himself." (s. 17.)

Now it is clear that if Pelagius could have obstructed the second step in the argument by saying that 'infants are baptized in token of our hope that GOD has elected them, or for an outward admission to a human society,' he would have done so at once. What he did say plainly shows it. That he did not venture therefore upon such a defence, is to be attributed to the Moles Matris Ecclesiæ, to the overwhelming weight of consent which he would have vainly encountered.

He did however try to obstruct the second step in the argument by a distinction equally groundless. "They say (that infants are baptized) not for salvation, nor for eternal life, but for the Kingdom of Heaven. . . . Is then life eternal apart from the kingdom of heaven? This error must first be banished from the ear, rooted up from the mind. This is a new thing in the Church, unheard of before, that there is life eternal apart from the kingdom of heaven, that there is eternal salvation apart from the kingdom of GOD." (ubi sup. s. 2, 3.)

The subtilty, the groundlessness of this distinction, the shift to which Pelagianism was put, by the Catholic doctrine and practice of Baptism, show how powerful, nay, how conclusive and overwhelming a condemnation of the one is contained in the other.

And so now, in proportion as men's faith is firm in the belief of One Baptism for the remission of sin, *one* to infants and men, they will be firm also in their belief of the evil which it is sent to remove. As the Cross convinces of sin, so does Baptism into the death of CHRIST convince all of sin to whom it is needful.

Those Clergy who have ministered among people affected with modern Wesleyanism, must have noticed how confidently such parents speak of their infant children, whether baptized or not, as meet to be angels in Heaven, and must perceive with alarm how unbelief in the doctrine of Baptism has weakened, if not destroyed, belief in original sin, and in the necessity of the grace of CHRIST to man as man, whether infant or adult, inasmuch as all the offspring of Adam are fallen from their first creation and stand in need of a second.

But in proportion as we lower the work of CHRIST we lower also the Person of CHRIST. "Socinus, in a more cunning age of disputing, found it requisite for the maintenance of no necessity of grace, because no original sin, to deny CHRIST to be GOD incarnate; that so the grace of GOD, which the covenant of grace pretendeth, may consist in GOD's sending it, not in CHRIST's purchasing, those helps whereby it is received and observed. Which had Pelagius seen how consequent it is to his saying, he, who held the true faith of the HOLY TRINITY, would probably never have proceeded to deny the grace of CHRIST. For would they have the SON of GOD born into the world, and suffer death upon the Cross, on purpose to testify the Gospel to be GOD's message?" (Thorndike, vide sup. s. 9.)

Error indeed is a hydra. Crush one head, and another appears. But with the Christian faith, the more we read history, and the more we examine the bearings of each article, the more we perceive the inter-dependence of truths, the more aware we become that as in morals one sin, so in faith one heresy endangers the life of the whole body of truth.

CHAPTER III.

ORIGINAL SIN IN RELATION TO THE SUPPOSED IMMACULATE CONCEPTION OF THE BLESSED VIRGIN.

1. *Original Sin not imputed, but ingenerate.*

Assuming Original Sin proved from Scripture and antiquity, one of the questions which remains is, whether it be an imputation or a guilty corruption.

The former view was urged by Catharinus at the Council of Trent, but was not accepted. He argued that there was a compact between God and Adam, a compact which Adam violated for himself, and for all those of whom he was the federal head.[1] Probably this is the view of those persons who preach the imputation of the merits of the Second Adam in a bald, detached, and partial manner. Only they would add to their account of Original Sin a strong statement of the corruption of human nature, making it therefore a compound of imputed guilt and actual corruption, and not one and the same matter, namely, a disorganized and corrupted nature, which is not given to us, nor assigned to us by God, but inherited.

Now there is something so contrary to our notions of justice in imputed guilt, that unless we are bound to

[1] Paolo Sarpi, Hist. Concil. Trident. Lib. ii., p. 138, 140. August. Trinob. 1620. Quoted by Thorndike, Of the Cov. of Grace, Lib. ii., cap. xx. § 6.

maintain this hard opinion, we should refrain from it for the sake of those who are not prepared, as we are, to receive Revelation, in spite of all difficulties; assured of its Divine origin, and satisfied that its entire morality is far higher than our own, or than that of any human system whatever.

It was probably the difficulty of this hard view which led to the adoption by some Christians of the theory of transmigration of souls. They could not accept the truth that men are born sinners, without inventing some theory by which they and their fellow-creatures might seem to have fallen justly into their unhappy condition.

S. Augustine alludes to such persons and argues with them. (Ep. 166, sec. 27.) And again, later (De. Civ. Lib. xi. cap. 23), he fastens the charge on Origen, and disputes with his followers who still held the opinion.[1] But he himself felt as strongly as any man can do, that there must be some real present evil in children if they are to be accounted, as he and all the Church accounted them,—sinners. Hence, not seeing how moral taint could be conveyed to the soul through the body, with marvellous humility, patience, and sweetness, he argued against S. Jerome, that the souls of men as well as their bodies are begotten by man. He saw a real corruption in the body naturally engendered from Adam

[1] This opinion was even held by a Clergyman of the Church of England during the last century. Whether he was censured or not the writer cannot ascertain. His work is entitled "A Lapse of Human Souls in a State of Pre-existence the *only* Original Sin, and the Groundwork of the Gospel Dispensation. By Capel Barrow, A.M., Rector of Rossington. 1766, London." In the Preface he says: "When it is said that we come into the world objects of the Divine wrath on account of a guilt not contracted by *ourselves*, but transmitted to us from Adam's trespass in Paradise, and that nothing less than the Blood of JESUS was sufficient to atone for that derived offence, can we wonder that they ('men of genius and speculation,') receive it, if not with open contempt, at best but with a cool conformity." He professes to prove his point from Scripture in one chapter, and from antiquity in another; but nothing more weak was ever put into type, nor any more manifest case of theory come first, and evidence afterwards.

ex quo caro est propagata peccati; and in order to satisfy his sense of justice, he required to find the same in the soul. (Ep. 166, sec. 10, 21.)

Against the notion of a bare imputation of Adam's sin to Adam's children, may be set the whole tenour of the Apostle in his Epistle to the Romans, in which he represents the evil as an active, energising, restless, and in this life, undying power, seated in our members. Indeed it would be much easier in respect of this sin to prove, what too many would be glad to prove of all sin, that it is but a present moral disease, and requires healing only, and not pardoning, a Pentecost; not a Good Friday; a HOLY GHOST, and not a JESUS; and in the end a Socrates, and not a CHRIST;—it would be much easier to maintain this with regard to Original Sin, than to exhibit it from Scripture as merely a matter of guilt.

To this consideration must be added the truth, with all that pertains to it, that we are saved as members of CHRIST, and that His actions are not transferred from one person to another, but are made our's by union with Him Who wrought them; that our spiritual life, justification, and sanctification, consist in real connexion with the Second Adam; that we are not so many vines planted in His vineyard, after His pattern, under the protection of His Name, but so many branches of Him, the only Vine, Whose Spirit flows into us from Him; as S. Augustine argues, when he says, "We should neither die unless we came by carnal propagation from the members of Adam, nor should we live unless through spiritual connexion we were members of CHRIST." (S. Aug. Ep. 187, sec. 30.)

Much also of the matter which will be brought forward upon other points of the argument will confirm this position, namely, that Original Sin is a corrupt nature, and that the guilt of Original Sin is the possession of that nature before justification through CHRIST.

And this is what our Article teaches, when it calls

Original Sin "the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam." "Vitium et depravatio naturæ cujuslibet hominis ex Adamo naturaliter propagati." And again: "Infection of nature," "naturæ depravatio," which "is not subject to the law of GOD." And yet the Article discerns positive guilt in the possession of this evil, for it implies that condemnation would ensue were not the subjects of it "baptized," or born again "renati," although the rebellious principle remains even in them, after the guilt of having it has been pardoned, and after a counteracting principle of obedience to GOD's law has been implanted by the gift of the SPIRIT.

2. *That Mortality is not Original Sin, nor the cause of it, but a consequence.*

This statement is here introduced for the sake of clearing away any misunderstanding of the language of some of the Fathers, which has occasioned a notion that the doctrine of Original Sin, like the term, is due to S. Augustine, and that the early Christians knew it not.[1] Opportunity also is afforded for making some further remarks.

Let us consider, then, the following passages:

"This life, most full of sufferings, and the end of death causing corruption succeeds human nature; which from the beginning fell foolishly from the Divine good things." Dion. Areop. Eccl. Hier. c. iii., p. iii. sec. 11.

"Neither did He endure His being born and crucified, as needing these things, but on behalf of the race of men, which from Adam had fallen under death, and the deceit of the Serpent, besides the individual fault of each of them who had acted wickedly themselves." Just. Martyr. Dial. cum Tryph. Jud.

[1] S. Aug. de Nupt. et Concupisc. Lib. ii. cap. 12. s. 25: quoted by Thorndike.

"The contagion of the ancient death contracted at the first birth." S. Cyp. Ep. ad Fid. 64.

"For with death the multitude of passions entered in besides, ἐπεισῆλθεν. For when the body became mortal, it received also necessarily for the future both lust, and anger, and pain, and all the rest, which had need of much wisdom φιλοσοφίας, lest overflowing in us they should plunge reason λογισμὸν into the depth of sin. For they were not sin themselves, but their immoderate and unbridled character produced this effect." S. Chrysos. Hom. X. in Rom. i.

"What, then, is the term 'sinners?' To me it seems being liable to punishment and condemned to death. That when Adam died we all became mortal, he has shown clearly and by many means." (Id. Hom. X. in v. ad Rom. v. 19, sec. 3.)[1]

Now, it would be quite sufficient justification of the early Fathers, to mention, that they baptized infants for the remission of sin.

But besides this conclusive fact, there are passages enough in their writings to show that they did not take that limited view of the evil which the above passages might suggest to those who are engaged in maintaining an error. For example, although the breadth of his reasoning and meditation is so great that no particular selection would be conclusive, or would truly represent the whole meaning of the writer, yet a careful study of S. Iren. adv. Hær. Lib. V. cap. xii.—xiv.[2] would satisfy most men that this eminent Father believed the corruption and its cure to correspond in nature and extent, and that an entire renewal or recreation of Adam was effected by the Second Adam in Himself. And yet the same teacher (Lib. v. cap. xix. xxi., with S. Basil, Ep. 261, sec. 2, mentions death as the fruit of the fall by Adam, and the arising from it in CHRIST.

And how differently do the words of S. Cyprian

[1] These passages are quoted from Thorndike, vide sup. s. 37, 38, 39.
[2] Ed. Lutet. 1675.

speak when we hear the whole passage to which they belong!

"Moreover, if remission of sin is granted even to the most grievous offenders, and to those who have greatly sinned before against God, when they have subsequently believed, and no man is kept back from Baptism and grace, how much more should an infant not be forbidden, who being newly born has committed no sin, except that having been carnally born according to Adam, it has contracted the contagion of the ancient death at its first birth? who on this very account approaches more easily to receive remission of sins, because not its own sins, but those of another are remitted."

Here is a vast breadth of doctrine. It is stated that an infant has no actual sin, yet is a sinner, and needs Baptism for remission of sin; that it is such for the sins of another, and not from any sin of its own; and yet that in one sense the guilt is its own, for that by birth it contracted the contagion of death, by being secundum Adam carnaliter natus.

The expression carnaliter natus will be referred to hereafter. Secundum Adam is no Pelagianism. No imitation of Adam is possible in birth: for Adam was not born, and when created, was righteous. S. Cyprian means that a person carnaliter natus is of necessity a counterpart of Adam, formed after the pattern of the fallen man, until baptized and created again in the New Man.

The term contagium mortis remains. It may mean sin only. By the context it cannot mean death only. It may also mean both. Death and sin may have been so closely united in the mind of the writer, or of the Church in which Fidus was Bishop, or in that of the whole Catholic Church, that S. Cyprian habitually used the term to express the whole fruits of the Fall, macula, and sequela, corruption of body and soul, with all attendant afflictions. And probably S. Irenæus, when describing our natural state as mortis generationem, (Lib.

iv. cap. 59,) used the term death thus inclusively; for we see that his thoughts were continually led away to the resurrection of the body and its sanctity, by conflict with the Gnostics, who maintained its inherent corruption, so that his statements, like those of his compeers, are partial, although his and their creed was not so.

These remarks have now led to that point with a view to which they were made.

Surely it is not surprising that S. Chrysostom and other great Doctors should have had their thoughts drawn to death as the prominent representative of original sin. Pelagius consistently denied that death is the fruit of the fall, as well as that lust is.[1] He saw that the two evils hang together, and spring from one root of bitterness. Desiring to pluck up the one, he tore up the other, or at least tried to do so.

It is strange rather that any one should be surprised that, before Pelagianism appeared and necessitated a careful doctrinal statement, Christians mentioned death as *the* fruit of the fall. The fear of it had always kept men subject to bondage. It was a type of sin, go where they would. Contact with the dead defiled the Roman as much as the Jew, and rendered him unable to sacrifice. A dead body itself, first in its powerlessness, and then in its corruption, was the most appalling similitude of man,—first powerless for good, and then loathsome to the living—by moral decay.

Moreover, the great sentence before the transgression was simply, "In the day that thou eatest thereof, thou shalt surely die." The sentence after the act of disobedience was still death,—to which were added labour and sorrow; the very evils noticed by these early writers. In the Scriptures it is often hard to distinguish the descriptions of moral and physical death from each other; to separate that which declares the resurrection of the soul from that which speaks of the resurrection of the body:

[1] S. Aug. Serm. 299, s. 11.

as, for example, in the Gospel of S. John, ch. v. Such passages more often contain both matters than one.

Again, S. Paul, the great assertor of original sin, appeals to death as a proof of it, (Rom. v. 13, 14,) arguing, that since men who did not imitate Adam died like him, there must have been a universal sin which was not the imitation of Adam, whose sin necessarily went through διῆλθεν to all men, because death went through διῆλθεν to all men.

S. Chrysostom thus unfolds the argument of S. Paul, and signifies his own faith, as he does so:

"If death had its root out of sin, and sin is not imputed where there is no law, how did death rule? This clearly shows that the transgression of the law is not the sin itself; but that of the transgression of Adam, this is what was harming all; and what is the proof of this? The fact that all died, even before the law. For 'sin reigned,' he says, 'from Adam to Moses, even over those who had not sinned.' How did it reign? In the likeness of the transgression of Adam, who is the type of Him that was to come. For for this reason also Adam is a type of JESUS CHRIST. 'How a type?' he says. Because as Adam is become a cause of death to those who spring from him, even though they have not eaten of the tree, so CHRIST, to those who are of Him, although they have done no righteousness, has introduced the righteousness which He has vouchsafed to us all through His Cross." (S. Chrysostom, Hom. 10 in Rom.)

Man did not know, until too late, how much guilt there is in one act of disobedience; how much evil is involved in it; how much was expressed in two words, or rather in one, "Thou shalt die." Now that it is too late, he does know these things. And he may, if he will, with sad thoughts gather up all his woes under that one term, death, comforting himself only with the remembrance that if that death which fell upon Adam, and through him on us, included many evils, so also that Death of the Second Adam which He died, is the death

of all deaths, and His Life to which He rose the Life of all life to them that are His.

3. *That the objection, 'How can original sin be taken away by Baptism, and yet remain in the baptized?' does not necessitate the opinions that it consists of the loss of original righteousness, or of supernatural grace.*

The Pelagians objected to the teaching of S. Augustine, that, according to it, original sin, or concupiscence, is taken away in Baptism, and yet remains in the regenerate. Thorndike states, (Of the Cov. of Grace, Book ii. c. xx. s. 2,) that the same difficulty drove S. Anselm, and other Doctors, to say that original sin is the want of original righteousness,[1] to which was afterwards added the opinion maintained by Bellarmine, that man was formed with two tendencies, adverse in some respects to each other; the flesh tending to evil, the spirit to good; and that so far forth, there was "a disease or weakness," in human nature at the outset, and in *posse* a strife and difficulty of acting aright; only that this evil existed as yet but in *posse*, and was held in check by a "remedy," or a "gift," which acted as a "golden rein," to keep the lower nature subject to the higher; and that all was well until this grace became forfeit by sin, when the balance was destroyed, and the lower nature prevailed. Thenceforth, it is stated, man suffered under no loss of a natural gift, and no accession of any evil quality, but laboured under original sin, which is partly an act, the guilt of which is derived by men from their federal head, and partly "the want of the gift of original righteousness, or an habitual aversion and obliquity of will."[2]

All this seems but an antedating the mischief, sad-

[1] Hoc peccatum, quod originale dico, aliud intelligere nequeo in eisdem infantibus, nisi ipsam quam supra posui, factam per inobedientiam Adæ justitiæ debitæ nuditatem." De Concept. Virg. et Or. Pec. cap. xxvii.

[2] De Amissa "Gratia," Lib. v. cap. 17. De Gratia primi hominis, c. v., quoted in notes to Thorndike, vide supra.

dled with this great inconvenience, that such an opinion mars the perfection of the Creation, and seems to reflect upon the Creator Himself. Indeed, Bellarmine speaks of man's assumed defective condition so strongly as to call it "Morbus seu languor naturæ humanæ, qui ex conditione materiæ oriebatur."

Moreover, it is hard to see how such a being as Adam —supposing this view correct—could have received the emphatic approval involved in the sentence, "GOD saw everything that He had made, and behold it was very good:" for such a condition as that attributed to the first man by these writers, implies not merely a relative imperfection, such as the creature must ever have compared with the Creator, but an absolute discord, dissension, and commencement of moral and physical dissolution, only checked from without.

Or again, it is equally hard to see how such a being could justly be said to be made "after GOD's image," and in His "likeness," whatsoever those terms import, whether man's free will was intended (Fulg. de Incarn. et Grat. c. 12); or reason (S. Amb. De Inst. Virg. c. iii.; S. Aug. de Symb. s. 2; De Cat. Rud. s. 29);[1] or his possession of the HOLY SPIRIT (Maximus De S. Trin. Dial. iii. ap. S. Athan. Op.); or of the Word (S. Athan. De Incarn. Verbi Dei); or righteousness (S. Athan. Cont. Gentes Or.); or immortality (S. Aug. de Trin. Lib. xiv. c. ii., s. 6[2]); or his being a type of Him Who as man was the perfect exemplar of humanity (S. Iren. Adv. Hær. Lib. v. c. 15.[3])

[1] S. Iren. v. 6, distinguishes between the image and likeness, making the former the creation πλάσμα, the latter the Spirit.

[2] Tatian is quoted by Bishop Bull, State of Man before the Fall.

[3] S. Aug. Lib. de Div. Quæst. 51, s. 4, carefully, but not originally, distinguishes between the Image of GOD, Who is GOD the SON, and him who is made "after" that image.

Bishop Bull thus sums up the constituent parts of the Divine image and likeness conferred upon man, p. 1162, Sermons, Ed. 1714:

"The image of GOD is a comprehensive thing, and there are many lines requisite to complete the Divine similitude, after which the first man was created. To this belongs man's intellective power, his liberty

But the difficulty which occasioned this theory is merely evaded by it. The solution is logical only. Certainly if it be an exhaustive division of original sin, which makes it consist of only two parts, hereditary guilt, and loss of supernatural aid, then no part of it whatsoever remains after Baptism, which both remits sin and conveys the SPIRIT to those who receive it aright.

But at the very first sight this definition strikes the mind as fictitious, invented to meet the particular case; and the more so, when it appears that a huge fact just indicated is left out of the account, namely, that there confessedly remains in the regenerate all that concupiscence which affects and imperils them up to the hour of death.

If original sin be only transmitted guilt, and loss of grace, then Baptism should restore a man to the condition of Adam before the Fall. It does not. For who will assert that the concupiscence with which we have to struggle from infancy, and before self-indulgence, is no greater than that which was kept down in Adam by grace? What then is this overplus of corruption which remains in the faithful after Baptism?

Again, Baptism is called a death unto sin, a new birth, the burial of the old man. By it Christians are said to be new creatures, risen, incapable of sin. All these statements must be taken with limitation; but if limitation is once introduced into the subject, why not

of will, his dominion over the other creatures flowing from the two former. These make up the τὸ οὐσιώδες, that part of that Divine image which is natural and essential to man, and consequently can never be wholly blotted out, defaced, or extinguished, but still remains even in man fallen. But beside these, the Church of GOD hath ever acknowledged, in the first man, certain additional ornaments, and as it were *complements* of the Divine image, such as immortality, grace, righteousness, whereby man approached more nearly to the similitude and likeness of GOD. These were (if I may so speak) the lively colours wherein the grace, the beauty, and lustre of the Divine Image principally consisted. These colours faded, yea, were defaced and blotted out by man's transgression."

limit the assertion that Baptism destroys original sin? Why not say that it takes away all the guilt, and by infusion of grace checks the action of corruption, but does not annihilate the corruption itself?

Or it may be said, if a Christian is justified, why does he die? Here is a reservation again. Our nature is redeemed and justified; our persons are redeemed and justified; yet we still suffer sickness and death, and wait "for the redemption of our body." The consequences of the Fall seemed to cling to the body, and to make it their stronghold, although unhappily they by no means confine themselves to it. It seems as if the flesh were its seat, home, centre, and springhead, from which it enters the soul.

Once more. The Pelagians objected to the Augustinian argument, that if original sin were concupiscence, and original sin were remitted in Baptism, regenerate parents could not transmit original sin to their children.

To this S. Augustine replied (Serm. 294, s. 16): "On this account a man is not born just from one who is baptized, because he does not beget him by that process by which he was regenerated, (*unde regeneratus est,*) but by that process by which he was generated."

To answer this cavil, Bellarmine finds no help in his theory: he must resort to the distinction drawn by S. Augustine. But observe how this distinction connects original sin with the flesh, and how much better it agrees with the opinion that concupiscence is that sin, than with the imputation of guilt and the negation of grace, which together make up the whole of original sin, according to the theory here called in question.

4. *That the grace which Adam received was a remedy for weakness, not for concupiscence, and to lead him to a higher condition.*

And yet there is much to support a view of imperfection existing in Adam before the Fall. It was the

opinion of the ancients that man was created mortal, though not doomed to die; mortalis, not moriturus, just as a man may be sick of a particular malady, if he is improvident, but otherwise will not. They held that he was placed in Eden on his trial, which if he had endured, he would have passed forward to a higher life, to immortality and Heaven; and that to these ends he received the gift of the HOLY GHOST, to preserve and advance him.

All this is so plainly shown by Bishop Bull in the treatise already cited to have been the opinion of the Jews, and the doctrine of the early Church, that no justice can be done to his argument by citing his witnesses, without swelling these remarks beyond their proportions.

It is, however, important to observe, that the ancient interpretation of Gen. ii. 7, is that grace was given together with the soul by the inspiration described in that passage. This is implied or asserted repeatedly, and to such an extent, that the position before taken requires the notice of one or two passages.

S. Irenæus (Adv. Hær. Lib. v. c. 6) writes thus: "If any one take away the substance of the flesh that is of the creature, πλάσματος, and recognise only spirit by itself, such a being is not a spiritual man, but the spirit of man, or the Spirit of GOD. When, however, this Spirit having mingled with the soul is united to the creature, man has become spiritual and perfect, through the effusion of the Spirit; and such is he who was made after the image and likeness of GOD. If, however, the Spirit be wanting to the soul, such an one is truly animal, and being left carnal will be imperfect, having indeed the image in the creature, not receiving, however, the likeness through the Spirit."

Now the imperfection here spoken of causes no contradiction between the other parts of man's nature; but implies that to take away any part of that which GOD designed for our perfection, renders the whole in-

complete. "The perfect man," it is said just before, "is a mixture and union of the soul receiving the SPIRIT of the FATHER, and united to that flesh which is the creature, according to the image of GOD."

There are also some expressions of S. Athanasius which seem to support the notion of an aboriginal corruption checked only from without.

"Pitying before all things on earth the race of man, and considering that it was not able, according to the principle (λόγον) of its own creation, to endure always, granting them something more, He created men not simply (ἁπλῶς), like all the irrational living creatures upon the earth, but He made them according to His own image, giving to them a share of the power of His own Word."[1]

It is remarkable that the remedial gifts here mentioned should in one breath be described as a sort of after-thought—speaking humanly—and yet as part of the creation of man. But so far, nothing more appears than a declaration of man's inability to stand without some strength not belonging to his own nature, and a statement that this strength was given together with the nature; so that it never was without that grace which, as a nature, it did not possess, but rather enjoyed.

Shortly after S. Athanasius adds: "And again, knowing that the choice of men was able to incline to either part, He secured beforehand the grace which He had given to them by a law and a place."

Here, again, in order to represent the sequence of the Divine acts upon the reasons of them, the writer represents GOD'S provision as an after-thought. It will be observed that the infirmity asserted is not one arising from the conflict of desire with reason, but from freedom to fall and weakness of will.

Further on we read: "But if they should transgress, and should turn, and become wicked, they should know

[1] De Incarn. Verbi Dei, p. 56, Ed. Par. 1627.

(by the law before spoken of) that they would undergo the corruption in death according to nature, *τὴν ἐν θανάτῳ κατὰ φύσιν φθορὰν*, and should live no longer in Paradise."

The same expression recurs shortly afterwards in one form or another; and indeed *ἡ τοῦ θανάτου φθορὰ*, and *ἡ κατὰ φύσιν φθορὰ*, and the phrase first mentioned, *ἡ ἐν θανάτῳ κατὰ φύσιν φθορὰ*, have all the same meaning, and are used interchangeably; but they do not signify positive, but negative evils,—not the presence of concupiscence, but the natural decay of a creature who forsakes the principle of his life, that is, his Creator. This plainly appears in the following passage:

"The transgression of the commandment changed them back to their natural state, that as from not being they came into existence, so in time they should endure the corruption relating to existence. This is reasonable. For if, having non-existence as their nature, they were once called into being by the presence and loving-kindness of the Word, it followed that men, being emptied of the knowledge of God, and having turned away to things which are not, should be deprived of eternal existence; (for the things which are evil are non-existent, and the things which are good have existence, for they are from the God Who *is*). And this is to be dissolved, and to abide in death and corruption, for man is mortal by nature, inasmuch as he is made of things which are not."[1]

S. Augustine is very clear to this effect. He says of our nature (De Civ. Lib. xiii. c. 23, s. 1) that it was changed for the worse and vitiated on the day of the Fall. And (Lib. xiv. c. 12) he adds, "Especially when desire did not yet resist the will, as afterwards it did from the punishment of the transgression, the more easily the commandment could have been kept, the more unrighteous was the breach of it."

The need, then, in which the natural Adam stood of Divine grace, arose not from inherent evil, but from in-

[1] P. 57, vide supra.

herent weakness; and was an inability to cope with temptations external to himself, and to rise to that higher perfection for which he was designed. Hence the inspiration bestowed upon him was, not a remedy for existing propensities, but both a prevention of disobedience through infirmity, and of the unlawful appetites which would be generated by disobedience, and also the instrument of spiritual growth and of progress towards the final reward, immortality, impeccability, the power and bliss of the glorified state, the immediate Presence of the Creator, the vision of GOD.

From this position an unanswerable argument may be drawn against the Pelagian heresy, and was drawn by the Council of Orange, A.D. 529, cap. xix.: "Human nature, even if it remained in that integrity in which it was made, without the help of its Creator, could in no wise preserve itself. Wherefore, when it cannot keep what it has received without the grace of GOD, how without the grace of GOD shall it be able to recover that which it has lost?" Which indeed is a copy of S. Augustine's words, Ep. 186, s. 37, A.D. 417.

It is well known that the Creeds are not only silent as to the nature of original sin, but as to its very existence; and hence it has been argued in our own day that the doctrine itself is an example of that development by which certain additions to the Catholic Faith are now justified.

As to the apparent absence of the doctrine from the Creeds, it is of small moment, whilst other first principles and postulates are likewise omitted; and whilst the Creeds are primarily full of positive matter, not negative, their negative bearing being elicited only by heresy. They are, in short, summaries of those Divine attributes or acts, upon which the faith, hope, and love of the Christian repose. Of these original sin is clearly not one.

But as the remedy presupposes the sickness, so does the SON of GOD Incarnate and dying presuppose a con-

dition of evil beyond the power of example and of teaching to cure; deep-seated, generic. And one Baptism for remission of sins to all people presupposes all under sin.

There is no difficulty at all about the Creeds. We should be more justly surprised were we to find them containing that which is properly absent from them. The only question, so far as relates to the theory of development, is, whether or no, before Pelagius argued, there was any doctrine of original sin in the Church, and whether, if there was, it is ours.

Now the citations from antiquity made in this little argument will probably appear sufficient to show that there was such a doctrine, and that taking one writer with another, the different points which are combined in the view now advanced were held up and down in the Church by various doctors, perhaps some by one, and some by another; yet not in an harmonious whole, not reduced to such a systematic statement as that now put forward.

Admitting this, no concession is made which either weakens the position here taken, or strengthens the new Roman view of development; for there is no intention to deny that controversy, and grace granted to the Church in conducting it, may elicit clearer and more harmonious views of a truth, which will afterwards be found expressed in clearer and more systematic statements than it was previously. But this is by no means a concession to new principles, of which the early Church was unconscious, and on which she did not act; as she clearly did act, when she baptized all infants for remission of sin.

And besides, although *a* doctrine of original sin is Catholic, it is not asserted that the Augustinian view is neither more nor less than that Catholic doctrine; and accordingly the definition now advanced is not put forward as part of the Catholic Faith, nor even as *the* Catholic doctrine upon the subject in question, exclusive of every other; but rather as that account of

original sin which seems most accordant with the intimations of Scripture, the tradition of the Church, and the teaching of the orthodox who took part in the Pelagian controversy.

5. *That original sin is concupiscence or rebellious appetite.*

Certainly what we feel and mourn over in ourselves and in others confirms the position taken up in this section. History is one long account of the conflict of men with GOD and with each other, under the influence of lawless desires. The Apostle states this when he says, "Ye lust and have not, ye kill and vehemently desire," ζηλοῦτε. And again he speaks of this restless desire as the true source of our evils: "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is accomplished, ἀποτελεσθεῖσα, bringeth forth death."

We, indeed, who are regenerate, know nothing of the worst part of the Fall—nothing of helpless, habitual wickedness. But the conflict with appetite, and at least occasional defeat in that conflict, we must know. We believe that birth sin is forgiven in Baptism; but how much actual sin has defiled the best Christians! and this, although continually washed away by the channels of grace, accumulates again and again. We are for ever having our feet washed by CHRIST, or else we should have no part in Him; and the history of our inward life is one of perpetual warfare with what we feel to be part of ourselves, and yet no part; to belong to us in guilt if we yield to it; and in trouble and anxiety, do what we will. Our better self and our worse self are at war; the new man with the old. Whence is the old? We trace, and trace back farther and farther; and can find no resting-place until we come to the first man. At a particular point in his history we are checked by

finding a certain spot at which much evil entered. We ascend the stream higher, and perceive no admixture. The waters are unstained and untroubled. Nay they issue from the very Fountain of goodness and perfection Itself.

When we assert concupiscence to be Original Sin, we intend to express rebellious appetite in man. Divide his nature as we will, wherever there is propension there now is concupiscence. Although the body is probably the medium of Original Sin to the soul, it is not its sole seat. The evil affects our whole being.

The temptation of the LORD confirms this opinion. He in it is evidently the Second Adam, undoing the chains which were woven by the first. He, like His members, entered after Baptism upon a state of temptation. For a garden of delight, see a wilderness: for abundance, a forty days' fast: for the society of Eve, entire solitude. Then comes the same tempter, and pursues the same course which he adopted of old. All through, he pleads speciously, and implies that GOD will not be angry, that He has not said or willed what He has. Concupiscence was intended to be the point of attack, concupiscence of food, or glory, or power; "the lust of the flesh, and the lust of the eyes, and the pride of life," corresponding to the temptation in Eden, of which it is said, "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat." Now it is true that in our LORD'S case, the appeal of the tempter was vain. In that Holy One was no concupiscence whereunto to appeal. "He came unto CHRIST by casting sparks of fire into Him, for He was devoid of any wicked or vain thoughts coming forth from Him."[1] There was no inward response to external allurements, as there is in our case. But what do we believe of our LORD'S victory? Do we not habitually hold that it was the fruit of His indwelling Godhead, and that the in-

[1] Bp. Andrewes, Serm. II. on the Temptation.

strument of His triumph was a strict adherence to the Commandments, signified by an appeal to God in each case? What was there to prevent Adam also from enduring temptation, and from winning the crown? He too had a commandment. He too, we have seen, had an indwelling presence of God. And, if it was impossible for Christ to fall, it was possible also for Adam to stand.

In Adam's case, Satan had, as it were, to create the temptation. The tree of knowledge had stood all along in the midst of the garden near the tree of life, had been constantly seen, and so far had not awakened unlawful desire. Satan had to stir up Eve to covet; and before she did this, she weakly listened, and had begun already to fall.[1]

How Eve persuaded Adam to fall with her we know not, but probably she was to him what the fruit had been to her: certainly she fulfilled the part of the serpent, and established the miserable precedent which prevails to this day, that they who yield to the tempter become tempters themselves.[2] There was no desire of the unlawful fruit in our first parents, and there was present grace. So nearly did the type resemble the Antitype! Have there been any others among the children of men of whom this can be said? Can it be said of any but the unfallen first Adam, and the unfalling and restoring Second, the ψυχὴ ζῶσα, and the πνεῦμα ζωοποιοῦν? All others have had or have an inward response to outward temptation, a spark which wants but a breath in order to fire soul and body; and this response is concupiscence.

And now what is all virtue but one self-denial, and crucifixion, and mortification of passions and affections

[1] S. Chrys. Hom. 16 in Gen.

[2] "Non frustra dixit Apostolus, 1 Tim. ii. 14: Sed et Adam non est seductus, mulier autem seducta est: nisi quia illa quod ei serpens locutus est, tanquam verum esset accepit, ille autem ab unico noluit consortio dirimi, nec in communione peccati; nec ideo minus reus, sed sciens prudensque peccavit." S. Aug. De Civ. Lib. xiv. cap. xi. s. 2. Ille Dei mandato uxoris præponeret voluntatem, cap. xiii.

which were harmless plants whilst they grew in an unfallen nature, but now are deadly unless they are cut back and restrained to a point even beyond what is obligatory? For it is now a rule founded upon bitter experience, that he who allows himself in all things lawful will soon pass into that which by excess is unlawful. Thus our remedy witnesses to our disease, and CHRIST's fast, which is our pattern in this forty days of ours in the wilderness, is a proclamation of stern resistance to appetite, as our only way back to the lost paradise of him who was tempted and fell.

S. Paul (Rom. vii.) shows that mere law, however holy, just, and good, can confer no benefit on man, owing to the presence of ἐπιθυμία, which is only aggravated and made more vehement by any attempt to control it. He speaks of a double self, of reason and conscience approving holiness, but desire resisting their influence. In the natural man there is a weak will for good, but it is overpowered by appetite so strong as not only to negative the good, but to cause evil. "The good that I would I do not; but the evil which I would not that I do." The Apostle even calls this wretched condition a law (v. 21), and speaks of himself as a wretched man, involved in a body of death, until delivered by CHRIST. The next chapter in our Bibles is most unhappily severed from that which preceded. It opens in a different strain, sings as it were Psalm cxxvi., not Psalm cxxxvii.: it says there is now no condemnation for those liberated ones who are obedient to the SPIRIT, and not to the flesh; for sin has been condemned, and the law now at last can be kept by those who walk not after the flesh but after the SPIRIT: it says that Christians are not in the flesh, but in the SPIRIT; and yet (v. 13) they are told that they must by the SPIRIT mortify the deeds of the body: so that although the result of the war is, thank GOD, wholly changed, yet the war itself is unchanged. The law of defeat and condemnation is gone; the enemy may now

be worsted; but he cannot be exterminated: he is to suffer a perpetual subjugation, but only by our perpetual efforts, and at our great risk. Nay, we shall fall, if like Adam, we neglect to use the gift of the SPIRIT, by which we may prevail, if we will.

And all this account of the hopeless conflict with desire before the Incarnation, and the hopeful conflict, but still conflict, since that blessed event, follows from chapter v. on the fall and the rising, the dying and living again, the law and increase of sin by that law, in order that grace might come in and overabound. Indeed chapter vi. expressly connects the two passages by the doctrine of Baptism, the crucifixion, the death, and the burial of the "old man," and the rising and life of the new; together with the powers and obligation of not allowing sin to reign any longer in the body, and of not obeying it in its lusts.

The same view is collected from S. Paul's Epistle to the Galatians. There he tells us to walk in (or by) the SPIRIT, or else we shall fulfil the lusts of the flesh, which continues to lust against the SPIRIT, and to be opposed to it; so that we cannot do what we would, that is, we cannot but desire, says S. Augustine (Serm. 163, s. 6), or the SPIRIT moves us that we may not ἵνα μὴ θέλητε follow our evil desires. Anyhow we cannot be free from this warfare with appetite and with the indwelling presence of unlawful desire. And although the Apostle declares that they that are CHRIST'S have crucified the flesh with the affections and lusts τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις; yet this can only mean that they have crucified these foes by being baptized into the LORD'S death, and by having entered on an habitual mortification of sin: otherwise those to whom he wrote would not have needed the caution before mentioned, nor have required to mortify the deeds of the body, as they are commanded to do.

It is concluded that concupiscence is at least part of Original Sin, and that only part with which the justified

are concerned; and also that the possession of this rebellious nature is that which makes men sinners in GOD'S sight until they are grafted into His SON, after which they are reckoned part of the Vine, although so much of the wild nature still lingers in them. But if any desire to regard the guilt of Original Sin as something distinct, against which view reasons were given (sec. 1), they should carefully state their opinion, not as if one person acted for another by compact and arbitrary representation, but that as parents involve their children in the consequences of rebellion, so Adam drew down loss upon us and himself by his sin, and that we are affected by the actions of Adam only as being in him by nature; in short, that he is not our proctor, but parent.[1]

And yet the earthly examples, in which children suffer from the sin of their parents, go not so far as to show that guilt is entailed, but only that harm and loss are. The view so far urged is by far the most simple, and has this precedent in the natural world,—since appeal has been made to it,—that parents transmit bodily diseases to children, diseases which are the produce of sin, and that much of a child's character is plainly derived from its parents.

All this argument however is but by the way, partly to prepare for the Catholic testimony, which it is the object throughout these pages to bring down upon the questions afoot, in order that its value may be perceived and that resort may be had to it; and chiefly to procure acceptance for that ancient account of the nature of Original Sin which will shortly be brought to bear upon the assumed immaculate conception of the Blessed Virgin, which we have lived to see ruled as a matter of faith in the Roman Communion.

[1] S. Augustine perhaps takes this view as well as the other when he says, "All men were in the loins of Adam by reason of seed, when he was condemned, and so he was not condemned without them, in the same manner as the Israelites were in the loins of Abraham, when he paid tithes, and so he did not pay tithes without them." Op. sup. Cont. Jul. Lib. v. cap. xii.

S. Athanasius, after stating that God made man to contemplate his Creator, and that so long as he did this he suffered no rebellious desires arising from external objects, proceeds: "But men despising the better things, and weary of pursuing them, sought what was more akin to themselves,[1] and the body and its perceptions were more akin: they withdrew their mind therefore from spiritual (νοητῶν) objects, regarding themselves and laying hold of the body and other objects of sense, deceived as it were in that which belonged to themselves, they fell into desire of themselves, preferring that which pertained to themselves to the contemplation of the Divinity. And when they had lingered among these things, and were unwilling to depart from these nearer objects, they involved their own soul in the pleasures of the body, troubled and mingled with all manner of lusts; and finally they forgot their own power which they had received originally from God. And this any one can see to be true even from the case of the first man created, as the sacred Scriptures tell of him. For, so long as his mind was turned toward God, and the contemplation of Him, he turned away from the contemplation of the body. But when by the plot of the serpent he revolted from his regard to God, and began to contemplate himself, forthwith they fell also into lust of the body, and knew that they were naked, and when they perceived it they were ashamed. But they perceived that they were naked, not so much from garments, as because they were stripped of the contemplation of the Divine things, and had turned their mind to that which was contrary. For, having revolted from the contemplation of the one and the Existing—I mean God—and from desire towards Him, for the future they plunged into divers lusts, and into the particular desires of the body." (Contra Gentes, p. 3, 4, vide supra.)

In all this man is represented as a creature of desires,

[1] Or more on their own level, τὰ ἐγγύτερα ἑαυτῶν.

which were innocent so long as they rested innocently upon the great Object of Love, that is, on their Creator, but being diverted by self-will became lawless, and impure, and rendered man his own punishment.[1] S. Ambrose thus writes: "Eve did not hunger before she was tempted by the craft of the serpent; and so it was right that the medicine should act first against the author of sin." He alludes to CHRIST'S casting out devils. "Perhaps that woman, the stepmother of Simon and Andrew, was a type of our flesh languishing with various fevers of crimes, and burning with the immoderate enticements of diverse desires. Nor should I say that the fever of love is less than of (bodily) heat. Accordingly, the first inflames the soul, the second the body. For our avarice is a fever; our lust is a fever; . . . our luxury is a fever, our ambition is a fever, our anger is a fever. . . .

[1] Bishop Butler, as is well known, considering created man to be a creation of affections or propensions, says, that if these could be gratified, without the allowance of the moral principle or by contradicting it, then they "must have some tendency, in how low a degree soever, yet some tendency, to induce persons to such forbidden gratification." (Anal. Part I. c. 5.) He thus seems to sanction the opinion that man had concupiscence before the Fall, only substituting a natural principle of restraint for a supernatural. But if these propensions were not directed to unlawful objects, just as Christians trained in holiness have even now no desire, nor even knowledge of many of the objects of lust and ambition, but have pure and simple wishes, desire of a parent's praise, not of the world's, and the like, then these propensions had of themselves no evil in them whatever, and were mere affections, requiring to remain bound up in the bundle of life by the bond of Divine Love. With this understanding we may thankfully accept the remainder of the great Bishop's statement. "It is impossible to say how much even the first full act of overt irregularity might disorder the inward constitution; unsettle the adjustments, and alter the proportions which formed it, and in which the uprightness of its make consisted." That is, our nature was not a box of evils which Adam opened, but rather a chariot of the sun, which needed guidance; even as the natural creation is good in itself, wine, for example, and meat, and sleep, and the like, and evil only when used in contradiction to nature.

And perhaps we do not sufficiently regard the amount of evil produced by simple reaction from good. The greater the good, the greater always the evil produced by receding from it. Hence immodest women are the most immodest of human beings; and a fallen angel is the most hostile of all His creatures to GOD and to goodness.

This Adam, then, this Eve the LORD came to liberate, of whom the one was made after the image of GOD, the other receiving the virtue of the husband, as long as she was subject to the stronger, they both bare one will in one spirit pleasing to GOD; and placed in Paradise, were working the food of eternal life. But after the flesh began to allure to a different course, and not to fear the first law, exiles from Paradise, they deservedly fell back into this lower and sunken place of sin. Nor let any one think it unsuitable if Adam and Eve are regarded as a type of soul and of body, when they are taken for a type of the Church and of CHRIST; for when the Apostle had said that two are in one flesh, he added, 'This is a great mystery,—*sacramentum*—but I speak concerning CHRIST and the Church.' Now whatever can signify mystically the Most High GOD, can much more easily exhibit our soul. But that soul is caught, has become fixed, has been captured, has become fired with the fevers of the body, and is sick from sympathy with the flesh. A physician must be sought. But who is he who is able to heal the sores of a wounded mind? What man is great enough to help others, when he cannot succour himself? Who can restore life to others, while he himself cannot escape death? 'For in Adam all die,' &c., &c. The fault of that man, then, is the death of all men." (In Ev. Luc. c. 4.)

What can be clearer than that S. Ambrose considers the result of the Fall to be desire or concupiscence?

To turn to S. Augustine, who, owing to the Pelagian heresy, gave his mind more fully to the subject than his predecessors had done, and who has treated it more fully in consequence. To repeat all, indeed, that he has said, would be to transcribe a large portion of his voluminous writings; the following passage, however, from his most systematic work gives his judgment in full on the question.

"Finally, to speak briefly, in the punishment of that sin, what but disobedience was sent in retribution to

disobedience? For what else is the misery of man but his own disobedience against himself, that since he was unwilling to do what he could do, he should wish to do that which he cannot? For in Paradise, although he could not do everything before the Fall, yet whatever he could not do he did not desire; and therefore he could do everything that he wished. Now, however, as we know in his offspring, and as Divine Scripture testifies, man is made like to vanity. (Ps. cxliv. 4, Vulg.) For who counts how many things he wishes, which he cannot perform, whilst he himself disobeys himself,—that is to say, his mind itself, and so his flesh, which is lower, does not submit to his will? For against his own will his mind sometimes is troubled, and his flesh feels pain, and grows old, and dies; and so with all our other sufferings, which we should not endure against our own will, if our nature obeyed our will in every manner and in all parts. But does the flesh suffer some influence by which it is not allowed to obey? What matter whence, so long as by the justice of the GOD Who rules, and Whom we were unwilling to serve when we were put under Him, our flesh, which had been subjected to us, is troublesome by not submitting to us; although we by disobedience to GOD could not give Him trouble, but only ourselves?" (De Civ. Lib. xiv. c. 15, s. 2.)

6. *No objection to this doctrine arises from the fact that concupiscence remains in the regenerate.*

It is evident from the above testimony of Holy Scripture and the Fathers that concupiscence remains in the baptized. Alas! it is only too evident from experience, without the aid of any such testimony. And this unhappy fact has created an unwillingness to admit the account of original sin here presented; and has led some to define it as the loss of original righteousness, and of supernatural grace. It would, however, be a

denial of Baptismal Regeneration to assert barely that concupiscence is original sin, and to admit at the same time, as we must all admit, that it is not removed in that Sacrament. A distinction must be drawn between the concupiscence before Baptism and after it.

Our Church in Art. IX. states the case carefully. "Although there is no condemnation (*propter Christum*, Lat. vers.) for them that believe and are baptized,—*renatis*,—yet the Apostle doth confess that concupiscence and lust hath of itself the *nature* of sin—*peccati rationem*."

This is the doctrine of S. Augustine: "We wish this, that there should not even be any evil desires from our flesh; but as long as we live here we cannot accomplish it. On this account he says, 'But I find not to accomplish good.' What do I find to do? Not to consent to evil desire. 'I find not to accomplish,'—that is to say, not to have evil desire. It remains therefore in this strife, that whilst the mind consents not to evil desires, thou shouldest obey the law of GOD; but whilst the flesh lusts, and thou dost not consent, thou shouldest serve the law of sin. The flesh acts its desires: act thou thine also. Its desires are not overwhelmed, not extinguished by thee: let it not extinguish thine; so that thou toil in strife, and art not dragged in defeat.

"The Apostle follows therefore and says, 'There is now therefore no condemnation to them that are in CHRIST JESUS.' Although they have the desires of the flesh to which they do not consent; although the law in their members resists the law of their minds, and wishes to bring the mind into captivity, yet because, through the grace of Baptism and the laver of Regeneration, both that guilt—*reatus*—with which thou wast born was remitted, and all thy previous concessions to evil concupiscence, whether by any crime, or by any evil deed, or by whatever evil thought, or by whatever evil speech, all have been blotted out in that fountain into which thou enteredst a slave, and from which thou camest out

free. Since then these things are so, 'There is now no condemnation to them which are in CHRIST JESUS.' There is none now; there was before. 'From one man all (came) into condemnation.' Generation had effected this evil, but regeneration has effected this good. 'For the law of the Spirit of life in CHRIST JESUS hath set thee free from the law of sin and death.' It is seated in thy members, but it makes thee not guilty. Thou hast been freed from it: being free, fight; but take care lest thou be vanquished, and again become a slave." (Serm. 152, de verb. Ap. Rom. 8, s. 2, 3.)

And again: "This concupiscence, which is expiated only by the Sacrament of Regeneration, by generation transmits the chain of sin to posterity, unless they themselves also be freed from it by regeneration. For concupiscence itself indeed is not sin in the regenerate, when no consent is given to it for unlawful works, and when the limbs are not yielded by the mind, which is queen, to commit them. . . . The guilt of that which is called sin, after a certain manner of speaking, both because it was caused by sin, and because, if it conquer, it causes sin, has effect in him who is generated; but the grace of CHRIST, by remission of all sins, does not allow guilt to exist in the regenerate man, provided he does not obey concupiscence, when it commands him as it were to perform evil works; but it is thus called sin, because it was produced by sin, although in the regenerate it is itself no longer sin." (De Nupt. et Concupisc. Lib. i. s. 25.)

Thus, then, we distinguish. Concupiscence before Baptism is guilty and invincible; after Baptism its guilt is entirely removed, and its power broken by the counteracting presence of grace. We affirm its presence both in the regenerate and in the unregenerate; but in a different sense: somewhat as all men, whether heathen or Christian, are still sons of Adam, all under sentence of death, all have the moral eye darkened; and yet that which might to some appear a flat contradiction

of these statements, could be affirmed of the faithful with at least equal correctness. A counterpart of this fact is exhibited in every case of repentance which issues in pardon. After resort to the channels of mercy the sin absolved is extinct, and yet lives; is gone, yet remains; is extinct and departed in its guilt, but remains in moral disorder, and weakness, and stimulated desire: so that every transgression repeats and commemorates that one first sin of man which produced it, answering to that as it does both in guilt and corruption. Every sin which is pardoned shows how concupiscence may be extinguished in Baptism, touching guilt, and yet remain touching propension and disorderly appetite.

7. *That concupiscence is probably transmitted in the propagation of man.*

This is rendered probable by the peculiar shame which hangs over the natural organs of generation and conception. They are in themselves harmless, as parts of the good work of the all-perfect Creator. At the first they did not shrink from the light, any more than those portions of the flower which perpetuate its sweet race from one spring to another. Pure as the eye, and the ear, and the other members of the body, there was nothing in them to blush for, nor anything to conceal, till man fell. But now they are the very seat of our shame. We cannot speak of them, much less look at them, without annoyance or hurt; nay, we shrink from the thought of them.

And here, again, is another consideration which connects our propagation with original sin. Those parts and acts of our bodies which relate to it are the source of our terrible, if not of our severest temptations. The fall of David proves this. The experience of those to whom sinners open their wounds too plainly proves this. "A blindness of spirit," says a most holy man, "an

alienation from Divine things, an incapacity to receive them, are the necessary effects of impurity."[1]

"Behold, I was shapen in iniquity, and in sin did my mother conceive me." E. V. ἐν ἁμαρτίαις ἐκίσσησέ με ἡ μήτηρ μου. LXX. "In peccatis concepit me mater mea," Vulg.

It is not said "under sin," or "into sin," but *in* sin. Nor, again, is the mother here spoken of as a sinner at the time of conception; nor is her offspring mentioned as sinful. The sin seems attached to the very act by the which the one creature became the cause of the other.

Again, it is not only that man feels shame in his reins, and is conscious of evil; but that God accepts this his conviction, and sanctions it, admits that he is naked, clothes him, surrounds him with relationships, and prevents him by laws and by terrible threats from throwing off this feeling of shame, and from acting as he might have acted with safety, honour, and innocence before he had fallen.

In the references to antiquity now submitted, enough testimony is offered for the purpose in view; but those readers who have abundance of books, or who enjoy ready access to libraries, will doubtless be able to enlarge very considerably the proof here presented.

S. Cyprian has already been cited. When writing to Fidus, he asserted that an infant, having contracted the "contagion of the ancient death by its first birth," should be brought to Baptism. But no stress was then laid upon his account of the manner in which this contagion is transmitted to babes. The expression, *secundum Adam carnaliter natus* helps to supply this deficiency, and seems to point to that account of the propagation of sin which is now under discussion.

S. Ambrose thus expresses his opinion; "Before we are born we are stained with contagion, and before we use the light, we receive the injury of our very ori-

[1] Bp. Wilson, Sac. Priv. Wed. Med.

gin; we are conceived in iniquity. He has not expressed whether it is that of our parents, or our own. And his own mother generates every one in sins. Nor has he here declared whether the mother brings forth in her own sins, or whether there are already some sins of the person who is being born. But see whether we are not to understand both; for neither are the parents free from the fall, nor is he who is conceived exempt from iniquity. For if not even the infant of one day is without sin, much less are those days of maternal conception without sin. Marriage indeed is good, intercourse is holy; because 'marriage is honourable, and the bed undefiled,' but nevertheless, 'let those who have wives be as those who have not,' and no one ought to defraud the other, except perchance for a time, that they may give themselves to prayer, and 'come together again lest Satan tempt you for your incontinency.'

"We are conceived, then, in the sins of our parents, and are born in their offences. But the very bringing forth also has its own contagion, nor has Nature itself one only contagion. Whence, in the Law, the day of bearing, and many others, were excluded from sacrifice. For the woman who has given birth is not able to offer sacrifice in the days of her cleansing, nor to enter the Sanctuary until she be purified from conception by the rite of the Law. Accordingly, the LORD says to Him in Whom He willed that there should be no contagion of this kind, 'Before I formed Thee in the belly of Thy mother, and before Thou wentest forth from the womb, I sanctified Thee, and made Thee a prophet among the nations.' Who is so great, to whom such great things were given? Jeremiah? No, indeed, for he was not set forth a prophet among the Gentiles, but in Judæa only; although now also among the nations, which have believed upon the LORD JESUS. Consider, then, whether it be not spoken to Him, Who before He was born of the Virgin already was, and was ever; and when placed in the womb of Mary, continued to work,

and was so holy that He sanctified His prophets. Who only had both conception by a Virgin, and birth without any defilement of mortal origin. For it was meet that He Who was not to have any fault of carnal frailness,[1] should not experience any natural infection from His begetting. Deservedly, then, David wept within himself the very defilements of nature, because the stain begins in man before life." (Apol. David. cap. xi. §. 57.) Again, "'For that holy Thing which shall be born of thee shall be called the SON of GOD.' For no intercourse of man opened the secrets of the virgin womb, but the HOLY SPIRIT infused immaculate seed into an inviolable womb. For the LORD JESUS alone, of those born of a woman, is holy in all things, Who by the newness of His immaculate birth did not feel the contagion of corruption, and drove it away by His Heavenly Majesty." (Comm. in Ev. Luc. cap. ii.)

S. Augustine writes, "Wherefore, the devil holds little children in guilt, who are born not from that good by which marriage is good, but from the evil of concupiscence, which, indeed, marriage makes good use of, concerning which, however, even marriage blushes. From this concupiscence of the flesh, which although in the regenerate it is not imputed for sin, yet befalls not nature but from sin; from this concupiscence, I say, of the flesh, the daughter as it were, of sin; and when consent is given to it for disgraceful purposes, the mother also of many sins, whatever offspring is born, is bound by original sin, unless it be reborn in Him Whom a Virgin conceived without that concupiscence; because when He deigned to be born in the flesh, He alone was born without sin." (De Nupt. et Concup. lib. i. s. 27.)

But S. Augustine may be cited to any extent in proof of this his deliberate judgment; and in another section, passages quoted for a different purpose will confirm the single, but lucid statement just cited. The doctrine of S. Leo also will be made evident at the same time.

[1] Non erat habiturus peccatum corporeæ prolapsionis.

It remains, however, to show that this position is wholly unaffected by the question as to how the soul is produced, whether by human propagation—called Traducianism—or by Divine creation, called Creationism.

8. *That this statement stands clear of the dispute between Traducianists and Creationists.*

The mode of connection between spirit and matter in man is unknown, the fact of that connection indisputable. Perhaps our utter inability to explain our own complex self was intended as a preparation for the doctrine of the Incarnation, by producing not only humility, but by promoting intellectual assent to a fact parallel to one already admitted, namely, that two such distinct creatures as soul and body can be united in one compound person without prejudice to the nature of either. Here, at any rate, physics may clear the way for theology.

Any such objection as "How can the body defile the soul?" which the view above urged implies that it does, may be answered[1]

(*a*) By what took place at the Fall. An act of the will on the part of Adam, filled his body with evils. How, then, should there be an union close enough to produce such an effect, and yet not close enough also to to work a converse result; namely, to affect the soul through the body?

(*b*) And not only this, but experience tells us how sickness affects the temper; how indulgence of the flesh by intemperance, or lust, depraves the whole character; how the flesh suggests unclean thoughts to the reason, and unclean desires to the soul, both of which are accepted unto sin by the will.

Any man's self-examination, however much it may

[1] See an account of the argument between S. Jerome and S. Augustine. Wall's Infant Baptism, vol. i. p. 290—8. Ed. 1836.

fail to give account of the reason, will convince him of the *fact*, that soul and body affect each other in every direction.

In fact, it would be easier to maintain a materialist argument, and to say that the soul is but part of the body, than it would be to maintain their entire independence of each other.

The body may well be the means of conveying that kind and degree of evil to the soul, which the soul of an infant possesses; especially as it is placed in closest contact with the soul from the very first moment of infantile existence. For we need not—nay, surely we are not free to suppose that the fallen estate of the infant is the same as that of the man. In the man, evil tendencies have been developed; many new desires have sprung up from the root of unlawful and self-indulged appetite. Faults, also, in the intellectual nature, have both developed, and been elicited, from single sources of error.

The boy is not more the father of the man by commencement, than the man is the father of the boy in completeness; in advance of moral and intellectual condition, whether for good or for evil. In a word, the least derivation of rebellion by the embryo body into the infant soul, may have in it the seed, root, spark, contagious touch, sharp point of the wedge, or whatsoever it be, by which the infant is altogether in the first Adam by generation, until it be grafted into the Second Adam by regeneration.

But this question can well be shut up without affecting our argument, as the African Bishops concluded it, saying,—

"But we ought either to leave in silence the question of souls, or to treat it without contention: for whether they come by propagation, or are made new for each body,—which the authority of the Holy Scriptures does not clearly pronounce, inquiry should be conducted with caution, especially because the faithful can be ignorant

(of it) without detriment to the faith. This is chiefly to be observed, and to be held, that the souls of infants at birth are shackled with the bond of original sin; and that the Sacrament of Holy Baptism is necessary to all; by which the chain of original sin is burst asunder, and the adoption of sons, which was lost in the first man, is recovered through the Second Man.[1]

9. *That the ancient doctrine of Original Sin, and particularly the above account of its propagation, is wholly inconsistent with the assumed immaculate conception of the Blessed Virgin.*

The Scripture concludes all human beings under original sin; nay, even all mankind, except infants, under actual sin. There is nothing in the canonical writings upon which an argument can be raised for exempting the Blessed Virgin from the operation of the one or the other. S. Augustine, if he inclines to except her from the taint of actual sin, does so for the honour of the LORD, and makes no dogmatic assertion thereon; whilst what he does say plainly includes her under original guilt.

These are his words: "Excepting, then, the Holy Virgin Mary, concerning whom for the honour of the LORD I wish to have no discussion—quæstionem non haberi—when we are treating of sins (de peccatis.[2]) For whence know we what grace was conferred on her to conquer sin on every part who obtained to conceive and bring forth Him Who it is evident had no sin?" (De Nat. et Grat. §. 42.)

No evidence, then, will be brought forward from Scripture to disprove the assumption of the Immaculate Conception of Mary. Those who maintain it must be called upon to support their own case; and their at-

[1] Episcoporum Africanorum in Sardinia Exulum ad Johannem et Venerium et alios. A. D. 523. App. in Op. Aug. tom. x. f. 156.

[2] Clearly acts of sin, not a condition of sin.

tempts to do this are lamentable. The object now in view is partly, to preclude any resort to Antiquity, partly also, and chiefly, to show that the view of Original Sin to which a study of the Fathers conducts, is not only ignorant of this novelty, but irreconcileable with it.

The Catholic doctrine is thus stated by Hooker: "Adam is in us, as an original cause of our nature, and of that corruption of our nature which causeth death; CHRIST, as the cause original of restoration to life. The person of Adam is not in us, but his nature, and the corruption of his nature derived into all men by propagation: CHRIST having Adam's nature, as we have, but incorrupt, deriveth not nature, but incorruption, and that immediately from His own Person, into all that belong unto Him." (Eccl. Pol., Book v. ch. lvi.)

But how was the foul stream cut off at the Incarnation? What blessed power interposed which enabled the Word to assume our nature in its integrity, and yet not to assume that corruption which had by a second nature, as it were, become so ingrained and united with it, that no one naturally engendered from Adam has been born free from its guilt, nor any regenerate member of the Second Adam has been wholly free from its influence.

The passages which will now be adduced suggest a twofold reply to this question.

(1.) That CHRIST was conceived by the operation of the HOLY GHOST, without any concupiscence.

(2.) That the approach of the Divine nature to the human cleansed it. That the Word being incapable of union with sin, repelled the defilement, and assumed that which was pure.

The judgment of S. Ambrose has already been given, but a few words are here repeated for particular attention, because they seem to confirm the latter of the two reasons before stated, namely, that the Divine nature repelled Original Sin. The saint states as the cause of

our LORD's Immaculate Conception, that there was no *virilis coitus*, but *immaculatum semen* infused by the SPIRIT, and then adds, "Solus enim per omnia ex natis de fœminâ sanctus Dominus Jesus, qui terrenæ contagia corruptelæ immaculati *partûs novitate* non senserit," the first explanation; "et *cœlesti majestate depulerit*," the second. (In Ev. Luc. cap. ii.)

S. Chrysostom seems to have had the same thought in his mind, although his words go still further against the new doctrine, when he says: "He had many things of ours, but many He had not. As for example, He was not begotten from intercourse, and as He did no sin. These things existed in Him which existed in no man." (Hom. 7 in Philip.) And a few lines on he recapitulates these peculiarities, associating them with the Divine nature of CHRIST; "as the not being begotten from intercourse, the being without sin, the not being mere man."

S. Augustine says: "*No one is born but by the operation of carnal concupiscence*, which is derived from the first man, which is Adam: and no man is born again but by the operation of spiritual grace, which is given through the Second Man, Who is CHRIST. Wherefore if we belong to the first by being born, to the Latter by being born again, and no man can be born again before he is born, He certainly was born in a peculiar manner —*singulariter natus*—Who had no need to be born again." (Ep. 187, s. 31.)

And again: "What more wholly defiled *coinquinatius* than that womb of the Virgin, whose flesh although it came from a sinful stock, *propagine peccati*, yet did not conceive from a sinful stock; so that the law, which, placed in the members of the body of death, resists the law of the mind, did not generate even the Body of CHRIST." "The Body of CHRIST, although it was assumed from the flesh of a woman who had been conceived from that carnal stock of sin, yet *because It was not conceived in her in the manner in*

which she had been conceived, was not sinful flesh itself, but the likeness of sinful flesh." (De Gen. ad Lit. Lib. x. s. 32.)

Again: "That method by which CHRIST was born of the HOLY SPIRIT not as a Son, and of the Virgin Mary as a Son, introduces to us the grace of GOD by which man without any preceding merits, in the very commencement of his nature in which he begins to exist, was joined to GOD the Word in a manner resulting in such an unity of Person as that the very same Person was SON of GOD as was Son of Man, and Son of Man as SON of GOD; and so in the receiving, *susceptione,* of human nature, grace itself became in a manner natural to that man which could admit no sin."[1] (Enchirid. cap. xl.)

To appeal to the same writer: "All come of that stock and from that race of which David groaning sings, 'I was conceived in iniquity, and in sins my mother nourished me in the womb.' *Alone then is that Lamb Who came not thus.* For He was not conceived in iniquity, because He was not conceived of mortality; nor did His Mother nourish Him in the womb in sin, Whom a Virgin conceived, a Virgin brought forth, because she conceived by faith, and bare by faith." (In Johan. Ev. cap. i. Tr. iv. s. 10.)

"The LORD alone then frees us from this slavery. He Who had it not, He liberates from it; *for He alone came in this flesh without sin.*" (Ib. cap. viii. Tr. xli. s. 5.)

"Hence it appears that the concupiscence, by which CHRIST was unwilling to be conceived, caused the stock of evil in the human race: *because the body of Mary, although it came from that source, yet did not transmit it into a Body Which it did not conceive by its means.*" (Contra Jul. Pel. Lib. v. s. 52.)

Once more. In the Op. Imp. Cont. Jul. Lib. iv.

[1] Or, if *quâ* be read instead of *quæ*, 'by which He could not sin.'

cxxii., Julian the Pelagian puts this objection: "You assign Mary herself to the devil by the condition of her birth."

To which S. Augustine replies: "We do not assign (*transcribimus*) Mary to the devil by the condition of her birth, but this is the reason why we do not, *sed ideo*, because the condition itself is dissolved by the grace of new birth."

S. Leo is an authority of great weight with the Church of Rome, and his testimony is therefore doubly important. It may be supposed also that one who took so prominent a part in the Eutychian controversy had well considered the Incarnation in its various bearings. Now S. Leo's sermons alone sufficiently prove, not only that the doctrine of the Incarnation was his ruling thought, but that he had considered its effects—not upon this very question, for as yet there was none such—but upon the facts which should have prevented its ever arising, and should now set it at rest.

Thus preached Leo the Great at Christmas: "He was born with a new nativity, conceived by a Virgin, born of a Virgin, without the concupiscence of paternal flesh, without injury to His Mother's virginity, *integritate*; because such a birth became Him Who was about to be the SAVIOUR of men, as had in it the nature of human substance, and knew not the defilement of human flesh." (In Solem. Nat. s. ii. c. ii.[1])

"To effect this (the deliverance of men from Satan), CHRIST was born of a Virgin, without the seed of man, whom not human intercourse, but the HOLY SPIRIT made fruitful. And although to *all mothers* conception does not take place without the filth of sin, *she received her cleansing* from that source from whence she conceived. For the canker of sin did not penetrate where transmission of human seed did not reach. Inviolate virginity knew no concupiscence, but furnished the sub-

[1] Ed. Par. 1571.

stance. The nature of man was received from the mother, not the fault." (Ib. cap. iii.)

Again: "The earth of human flesh, which had been cursed in the first transgressor, in this offspring of the blessed Virgin *alone* brought forth a blessed shoot, and free *from the fault of its stock.*" (Serm. iv. cap. iii.)

And there are many other passages which betray the same habitual view, that concupiscence in begetting propagates sin, and that only CHRIST'S birth was free from the one, and His Person from the other, as for instance Serm. vii. cap. ii.; x. cap. iv.; and Sermo sive Tract. Contra hær. Eutych. hab. Rom. in Basilica S. Anast. cap. ii.

Who again can fail to trace the same thought in the following prayer from the Leonine Sacramentary? "O GOD, Who madest the offspring of the blessed Virgin Mary begotten without human concupiscence, forming itself into the members of Thy SON, *in Filii Tui membra venientem*, not to be held by inherited fault, *paternis præjudiciis*; Grant, we beseech Thee, that having received the newness of this creation, we may be freed from the contagion of the old man, *vetustatis antiquæ.*" (Nat. Dom. ii. Lit. Rom. Murator. Tom. I. f. 469. Ven. 1748.)

Now when we contrast with these statements the new Bull of Pope Pius the Ninth, what shall we say? In it the Pope and the prelates assembled, not to direct but to assent to the Pontiff's decree, say that the Holy Virgin was "ab omni prorsus *peccati labe semper* libera;" and again, quoting Alexander VII. in words which formally adopt creationism, "ejus animam in primo instanti creationis, atque infusionis in corpus fuisse speciali Dei gratiâ et privilegio, intuitu meritorum Jesu Christi ejus Filii humani generis Redemptoris, a maculâ peccati originalis præservatam immunem. And again: "*Nunquam originali subjacuisse peccato*, sed præservatam omnino fuisse ab originis labe, et *idcirco sublimiori modo redemptam.*" And again: "*Absque labe originali con-*

ceptam:" and conciliariter, "Pronunciamus et definimus doctrinam beatissimam Virginem Mariam in primo instanti suæ Conceptionis fuisse singulari omnipotentis Dei gratiâ et privilegio, intuitu meritorum Christi Jesu Salvatoris humani generis, *ab omni originalis culpæ* labe præservatam immunem, esse a Deo revelatam, atque idcirco ab omnibus fidelibus firmiter constanterque credendam."

"Wherefore," the Bull proceeds, "if any shall presume, which GOD avert, to think in their heart otherwise than has been defined by us, let them know, and moreover understand, that they are condemned by their own judgment, that they have suffered shipwreck concerning the faith, and have revolted from the unity of the Church, and moreover subject themselves by their own act itself to the punishments lawfully appointed, if they dare to signify what they feel in their heart, by word, or writing, or any other outward means."

Now this decree wholly ignores that philosophy of the Incarnation, which, as has been shown, was taught by the great masters in Israel, and by which they accounted for CHRIST'S freedom from the stain of our nature, through no arbitrary act of Divinity, no immunity, nor privilege by grant, but by the very manner of His conception, and by the Divine nature of Him Whose human nature was conceived by the Virgin. Moreover it ignores the philosophy of the ancient Church in order that it may deny its belief, held and taught without hesitation or qualification,—that of those born of woman only One has been free from Original Sin, namely, He Who was born supernaturally, and Who was GOD, before He became Man.

If we ask, How can these things be? no answer is offered, although a reply was vouchsafed to the Blessed Virgin when she desired an account of the mystery revealed to her by the angel.

If we ask, in fear and perplexity, for the foundations of the faith, when neither Scripture nor Antiquity are

any longer required to establish an article of belief, then at last we receive a reply. We are told that the Illumination or Inspiration of the Church is the rule of our faith. Whether this inspiration resides in the Pope, as some say,—or in the Pope and the Bishops of his Communion, as others of that way now timidly whisper, the result is the same. The sense of the present Church is the rule of the faith. But those persons who perceive that they must surrender the judgment of the primitive Church, before they can receive that of the present, when they have lost the first, are hardly likely to find repose of faith in the second, or in *any* ecclesiastical testimony; and are in danger of resorting to private judgment alone, or even to infidelity, to escape their perplexities.

It is true that an argument is raised to meet these objections. It is said "That the early Church held principles from which this conclusion may justly be drawn; that she had not considered the subject; that no conciliary decree had been made concerning it, and therefore that such erroneous statements as those cited above from the Fathers, are both venial, and unworthy of weight."

But, the reader shall judge, upon the evidence tendered, whether the writers whose words have been cited are men worthy to be treated in this contemptuous manner; whether they had not considered the subject in a far deeper and more reliable manner,—that is, not under the influence of strong popular prejudice, nor perplexed with the terrible alternative of complying with that prejudice, or hazarding a schism; but dispassionately, broadly, and in immediate connexion with that doctrine which is the centre of all Gospel truths and their touchstone,—the Incarnation of CHRIST. The reader will judge whether, had there been an early decree on the subject, it would not have rendered that of Pope Pius the Ninth an impossibility; whether—since many of the assertors of this new doctrine truly declare that the general sense of the Church

is more potent than any decree, and that Councils themselves are but a mouthpiece of the whole body,—whether the habitual conviction of the early Church on this point is not equal to a formal decision against the recent decree; and, lastly, whether there be any mode of reconciling the teaching of the Fathers with the spiritual legislation of Rome on Dec. 8, 1854, such as can prevent multitudes from scorning the very notion of a Church founded at the Day of Pentecost as an habitation of God through the Spirit, and from falling back upon their own private deductions from Scripture or from nature, accordingly as they profess to be Christians or Rationalists.

Dr. Dupin thus concludes his review of the doctrine of the Fourth Age of the Church:

"Wherefore, one may say in general, That the doctrine of the Fourth Age was the Belief of the Church of that age; and so the Church, not being capable of changing her Belief, it necessarily follows, That the Doctrine of that Time, is not at all different from that which the Church teaches still at this day."[1]

Would he say this now? It is impossible for us to know. No man can say what another would have written or done in a different age; and hence the appeal of a late divine, greatly loved, and lost to his friends before the αἴσιμον ἦμαρ, by a religious bereavement, has no force when he asks, "Can it be doubted what advice would be given to its children (those of the English Church,) by that great saint (Augustine) who looked forth upon a somewhat similar spectacle in his native land; and whose life was expended in winning back his brethren one by one to the unity of Christendom?"[2]

For S. Augustine did not invite the Donatists to join a Church which not only departs in other things from

[1] History of Eccl. Writers.

[2] Principles of Church Authority, by the Rev. R. I. Wilberforce, M.A., p. 284.

the primitive doctrine and practice, but which, in particular, contradicts the principles upon which he combated Pelagius, and his own frequent statements; and silences under penalties, all those who write, say, or in any way signify that which he firmly believed and taught without hesitation.

Certainly counter-charges may be made, as on S. Augustine's behalf, against our defects; which may be met again by other allegations from us; but all this only shows how vain it is to *make* a man speak when the ruins of ages lie heavy upon him, and when, were he to awake, he would recognise neither the country nor the world in which he once lived. His principles, indeed, if they are sound, are eternal; but his wisdom might hesitate to apply her medicines to us until he knew all our diseases, and how they arose.

But to return to the quotation from Dr. Dupin. If we are not content with believing that the faith cannot be lost from the Church, but assume that the doctrine of the Church cannot change in any respect, and further maintain that the Roman Communion is that very one Church; then we may safely conclude that the passages cited above from the Fathers, and others like them which might be easily cited, are forgeries; or that their illustrious authors are unworthy of regard; and so that the five first centuries may, after all, have held the dogma of Pius the Ninth, as it stands.

Or if we assume, with the moderns, that the faith of the Church, always one in principle, enlarges, as she grows older, by deduction and by development; then we may consider all these passages either as germs of the very opinion which they apparently contradict sometimes in principle, and sometimes in terms; or, if that be too wild an hypothesis, we may regard them as pardonable inconsistencies with the writer's own sounder views, the expression of which has been lost. Or lastly, we may say that S. Ambrose, S. Chrysostom, S. Augustine, and S. Leo were destitute of certain principles of

the faith, which have now developed themselves, and therefore were so far forth implicitly heretics.

Any of these suppositions may serve those who can entertain them; but what shall serve the suppositions themselves?

CHAPTER IV.

THE EUCHARISTIC SACRIFICE THE APPOINTED WITNESS OF THE ATONEMENT.

1. *That the Person of Christ upon the Cross was a substitute and vicarious sacrifice for man.*

Bishop Butler argues that there can be no *a priori* objection to the doctrine of Christ's vicarious sufferings on our behalf, which is not equally an objection to natural religion; for daily experience shows that in this life the innocent often suffer for the sins of the guilty, and not only this, but that in a "variety of ways one person's sufferings contribute to the relief of another." (Anal. Part II. c. 5.)

Instances of this fact are in every man's mind. The parent's tears bring back the prodigal son. The industrious man toils to undo the effect of another man's idleness. An assassin rushes forward to stab his enemy; another person, whether by accident or from love, comes between: the second perishes, the first escapes. A friend becomes surety or hostage for his false friend: the true man suffers for the defaulter, who through him goes free.

Holy Scripture is full of such cases. They seem to thrust themselves upon us continually. Lot is too fond of the world, lives in Sodom, and is rescued by Abraham's toil and danger from the hands of his captors.

Joseph is betrayed by his guilty brethren; and his sufferings save them from death. Above all, JESUS was not released by request, and therefore Barabbas was liberated.

The brazen serpent affords a most remarkable testimony. Israel was discontented, and murmured. A punishment was sent them, which might have reminded them of the tempter through whom Eve fell by discontent. They were plagued by serpents. The venomous bite of the serpent signified sin, and the death which ensued was its punishment. Now what was the remedy? The most singular ever known in the world. No pure creature suffered for an impure. No intercession of Moses nor Aaron, no prayer nor incense delivered the sinners; but an image of the tempter himself, of sin personified, was hung up before Israel.

We need not here consider the necessity under which the wounded Israelites lay, of looking at this marvellous spectacle as a remedy to their sickness. Looking was the subjective cause of salvation then, as faith and its acts are now. We are here concerned with the object. The objective cause of salvation was a brazen serpent, hung up as a curse, for "Cursed is every one that hangeth on a tree;"[1] and this brazen serpent was the figure of CHRIST, in respect of His Sacrifice upon the Cross. In Him was mystically concentred all sin, and in Him sin was put to shame as under a curse. He it is Who appropriates this dishonour unto Himself, saying "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." (S. John iii. 14, 15.)

But the action which witnessed most uniformly, and manifestly to the doctrine in question was that of sacrifice. Sacrifices offered for sin, whether bloody or unbloody, were so many substitutions as they were sacrifices. When a sinner was too poor to offer living

[1] Deut. xxi. 23; Gal. iii. 13.

creatures for his trespass, he was commanded to bring a flour offering, on which no oil nor frankincense were placed, because it was as a sinful thing, in that it stood for a sinner; and the flour became "a sin-offering," and by it the priest made an atonement for the transgressor. (Lev. v. 11—13.) But the sacrifices of living creatures above all others proclaimed the satisfaction of CHRIST, wherein suffering stood for suffering, blood for blood, and life for life.

In the history of Isaac, what else could or can be understood of the ram, than that it was a substitute for him who was all but offered in sacrifice?

In that of the Passover, what meaning had the blood upon the door-posts of Israel, but that of blood in place of blood? The angel of death passed over the dwelling on which he saw this mark, because death had been there before: the blood of the lamb had rendered needless the blood of the man.

Or what shall be said of all those sacrifices in which the hands of men were laid upon the victim, to make it the bearer of their transgressions? "He shall put his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him." (Exod. xxix. 10—19; Lev. i. 4; iii. 2, 8, 13; iv. 15.)

Or especially in the expiation of uncertain murder (Deut. xxi.), when the elders of the city washed their hands over the heifer that was beheaded?

But chiefly at the great day of atonement, when two goats were chosen to represent the same mystery in a different manner. (Lev. xvi. 5.) One was slain for an atonement by blood, with which the mercy-seat and the altar were sprinkled; and the other was sent forth laden with the sins of others into a wilderness, where it should no more be seen. "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the

hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited." (Ver. 21, 22.)

Now it was impossible for the Israelites to understand anything else from such ordinances than that GOD accepts vicarious suffering, and that these sacrifices, whether in themselves or typically, were substitutes for themselves: neither is there a trace of any caution to them, or to us, that they should not be so understood.

On the contrary, the prophets, for Israel, and the inspired writers of the Gospel, for us, apply these types to a Sacrifice, which alone fulfils them all; and which, as we shall see, is free from any objection which might be made to an arbitrary substitution and imputation. And these inspired writers not only so apply the types, but use language which confirms the same conclusion, and is indeed a sufficient basis for it of itself.

The fifty-third chapter of Isaiah is the most striking of the prophecies, although Job xxxiii. 24, Zech. ix. 11, might specially be chosen to establish this position.[1]

When Israel was first called to behold CHRIST entering upon His ministry of reconciliation, his MESSIAH was introduced to him as the Sacrifice. S. John the Baptist did not say, Behold the promised and long-expected Prophet, Lawgiver, or King; but he said, "Behold the Lamb of GOD;" and not a lamb, but *the* Lamb, the true, prefigured, availing Lamb; and not the lamb which will be a pattern of gentleness, and patience under unmerited suffering, according to that of Isaiah, but an atoning Lamb: "Behold the Lamb of GOD, Him that taketh away, by taking up and bearing, —ὁ αἴρων—the sin of the world." (S. John i. 29.) "Ye were ransomed,"—ἐλυτρώθητε—says S. Peter (1 Ep. i.

[1] For a vindication of the application of this Scripture to the Atonement, see Thorndike, Of the Cov. of Grace, Book ii. c. xxviii. s. 4, 5, 6, 7.

18, 19), "with the precious Blood of CHRIST, as of a lamb without blemish and without spot."[1]

Throughout the Revelation our LORD is spoken of as the Lamb; but it is as a *sacrificed* Lamb.

"I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, a Lamb standing as slain,"—or sacrificed, ἀρνιον ἑστηκὸς ὡς ἐσφαγμένον (v. 6.) And here the time of the verb is important, although it does not bear upon this part of the subject. The Lamb, although living, is represented as still a sacrifice, the effect of His death still enduring.

Afterwards, the martyrs are described as having washed their robes and made them white "in the Blood of the Lamb." (vii. 14.)

Then He is described as "the Lamb slain from the foundation of the world," (xiii. 8); but not this simply. It is said, "All that dwell upon the earth shall worship Him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world." This surely implies a Book of Life recording those who from the first were CHRIST'S, and CHRIST'S not as disciples, but as redeemed ones; not the Prophet's, but the Lamb's. The example and doctrine of CHRIST could not profit those who lived before the Nativity; but the Sacrifice does.

In the passage above cited, S. Peter speaks of the Blood of CHRIST as our λύτρον, or ransom; and this term introduces another family of witnesses to our truth.

[1] It is true that S. Peter speaks in this passage of vain and corrupt conversation as that from which men were ransomed, in the same broad and inclusive manner, as we shall presently see, that the Fathers adopted. But as the death of a lamb by way of sacrifice had no direct moral effect, but was primarily and chiefly atoning, so here, when CHRIST is set forth as a Lamb, He is proclaimed first as a propitiatory Sacrifice, out of which flow numberless blessings beside remission of sin. And it was clearly the Apostle's object in this passage to press holiness upon a people which had been purchased with CHRIST'S precious Blood. He therefore applies the fact only to the purpose in view.

S. Matthew and S. Mark both use the same words, which they report as those of their Divine Master, when He said that He came "to give His life a ransom—(λύτρον) for (ἀντὶ) many." (xx. 28; x. 45.)

The same term "ransom" is used, directly or indirectly, S. Luke i. 68; ii. 38; xxiv. 21. And the noun which implies ransom and the preposition which implies substitution are united, 1 Tim. ii. 5, 6. "The Man CHRIST JESUS, Who gave Himself a ransom—ἀντίλυτρον—for all."

In these passages there is nothing to justify our taking the term loosely, and depriving it of its natural force. Nor are the passages which can be adduced in favour of a more lax and general sense sufficient to form a rule for the rest. They are these:

"That He might redeem us from all iniquity." (Tit. ii. 14.) Now here it might appear that the deliverance spoken of is subjective; that whoever by the grace, teaching, example, or institutions of CHRIST, is freed from iniquity, is redeemed. So he is; but sanctification does not precede pardon, nor does the Comforter dwell in the unjustified man; and thus the notion of redemption by the Sacrifice of CHRIST is rightfully present in any large statement of GOD'S purpose to deliver man from the practice of sin. But only a portion of this Scripture has been hitherto stated: the context is of the greatest importance. It shows that the main object of the Apostle is not to speak of the atonement, but to enforce Christian morals. He has been speaking strongly of the carnality of the Cretians (i. 12, 13); of the immorality of certain persons professing the Gospel, probably Gnostics (15, 16). Then he gives a number of practical instructions (ii. 1—10), and after all adds (11—15): "For the grace of GOD, that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and that glorious appear-

ing of our great GOD and SAVIOUR JESUS CHRIST, *Who gave Himself for us*, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. These things speak and exhort, and rebuke with all authority. Let no man despise thee."

Is it not evident that S. Paul here rebukes the Gnostics of his day and the Antinomians of ours; and all those who at any period have taught or shall teach the same error? Does he not affirm that the whole object of the Incarnation was the sanctification of man, the formation of a holy Church? that the very Sacrifice of the Cross took place in order "that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life?"

But S. Paul does not speak of redemption from the practice of sin, before he had carefully set forth that ransom from its guilt and penalty which had already been paid. He does this in the words "Who gave Himself for us;" words which are surely the same as those before cited, wherein CHRIST Himself predicted His own sacrifice, when He said that He came "to give His life," λύτρον ἀντὶ πολλῶν.

But a partial statement—assuming this partial—by no means contracts a doctrine. Various reasons are assigned in Scripture for the remaining of the Canaanites in the land, of which none is exclusive of the others. Three causes are assigned why Moses was not suffered to enter the Promised Land. The Holy Eucharist is at one time described as a sacrifice, at another, as a feast. The heavenly food is spoken of at one time as bread and wine; at another, as the Body and Blood of CHRIST; and numerous other examples may be given of a circumstance which must be borne in mind when the testimony of the Fathers upon this point is considered; for they were impressed so strongly with the greatness of the deliverance from Satan's power, and from death,

that they may be misjudged by those who forget this principle; not, indeed, that such a judgment would be any condemnation or injury, of those blessed ones who are beyond the heat and dust of our unhappy disputes; but it would condemn and harm those who should fall into so great a mistake.[1]

S. Stephen, however, (Acts vii. 35,) calls Moses a ransomer (λυτρώτης.) There is nothing strange in this,—not only because we remember the offer of Moses to be literally λύτρον ἀντὶ πολλῶν after the Apostasy, and that eventually he suffered in some sort as a Mediator; "GOD was angry with me for your sakes," (Deut. i. 37, iv. 21;) but because the term SAVIOUR,—the blessed word JESUS—was not at once called in and reserved for the One SAVIOUR, the One JESUS of all; yea, rather, was spread out broadly in type and in prophecy. And not only this, but princes and judges were called gods. (Ps. lxxxii. 6; S. John x. 34.) To the ancient wide use of the word in the LXX., S. Stephen seems to resort; not, perhaps, without an intention to indicate how that Moses was a figure of CHRIST. But this single lower use of the term serves rather to call attention to the strict manner in which the Name is called in and reserved for our LORD in the New Testament Scriptures.

If, however, the above account should not satisfy some, let this conclusive instance prevent any precarious

[1] Nor in reading Scripture, any more than the Fathers, should this characteristic of the human mind be forgotten,—that it occupies itself with one point at one time; and cannot comprehend, and be earnest upon all objects of interest at once; no, not even those which belong to one cause, and have one common existence. Thus, in compliance with our infirmity, CHRIST singly reveals many objects of His Incarnation and Passion, which yet are not single objects; as at one time it is said that He came "to bear witness to the truth;" at another, that He died and rose "to be the LORD of the dead and of the living;" at another, that He came "to destroy him that had the power of death;" at another, "to preach the Gospel to the poor, to heal the broken-hearted; to preach deliverance to the captive, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the LORD;" besides the objects already mentioned, the redemption and sanctification of a peculiar people.

deduction from an isolated expression. S. Paul was showing that the Temple and its service were confessedly incomplete, and subsidiary to that which they foreshowed, and to which they subserved. "But CHRIST having come, an High Priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is, not of this building, neither by the blood of goats and calves, but by His own Blood He entered in once for all into the holy place, having obtained eternal redemption for us. (*αἰωνίαν λύτρωσιν.* Heb. ix. 11, 12.)

That is, there need be no more *λύτρωσις* or paying of ransom by blood of goats and calves, which requires often shedding, and which, when shed, is useless in itself; because CHRIST, in shedding His own Blood, has by the Sacrifice of Himself, paid an all-sufficient ransom, which He, as Everliving Priest, will plead, and thereby obtain an eternal redemption for His people.

The compound word *ἀπολύτρωσις*, or ransoming back, is indeed used widely in the New Testament, as it had been in the LXX. But wherever it stands in connexion with CHRIST, or with remission of sin, there is no reason to assign to it a general meaning, but the very reverse. In such cases, the use of this word confirms, rather than calls in question, the limited sense of the other forms. (Rom. iii. 24—5; 1 Cor. i. 30; Eph. i. 7; Col. i. 14; Heb. ix. 15.)

The use of the words "price" and "buy" respecting our salvation suggest the same conclusion, although less powerfully, inasmuch as they are unconnected with sacrifice, and are more ordinary and general in their meaning. (1 Cor. vi. 20; vii. 20; 2 S. Pet. ii. 1; Rev. v. 9.)

The words of institution of the Holy Eucharist are very remarkable:

"This is My Blood, That of the New Testament; That which is being poured out for many," not for a witness, nor example, but "for remission of sins." (S. Matth. xxvi. 28.) And the same doctrine may be ga-

thered from many other passages,—as, for example, 2 Cor. v. 21, upon which S. Chrysostom comments so admirably. It may be collected also from the whole argument of the Epistle to the Hebrews, relating to sacrifice, and from the following remarkable passages: Eph. ii. 13; Rom. v. 10; 1 S. John i. 7; 1 S. Pet. iii. 18. The terms also which we translate by "propitiation," or to "propitiate," witness to the same doctrine, as they are used in the New Testament. Ἱλάσκομαι, and its root ἱλάομαι, "I conciliate, propitiate," (Matth. Gr. Gr., 238,) in Homer is applied only to God. (Liddell and Scott, Lex.) Hence comes the adjective ἱλαστήριος, propitiatory, and τὸ ἱλαστήριον, that which causes propitiation, an expiatory sacrifice. Thus, the covering of the ark was called τὸ ἱλαστήριον, or mercy-seat, because on it, and so by means of it, a propitiation was effected by sprinkling of blood, (Ex. xxv. 17. Lev. xvi. 14, &c., &c.) This was that which was approached but once in a year, and by one, the High Priest, and with the blood of the most solemn of all sacrifices, (Heb. ix.) And this is that which S. Paul chooses as a title for CHRIST in respect of His redeeming work, (Rom. iii. 25,) saying, "Whom GOD has set forth—or foreordained (προέθετο) a propitiation (ἱλαστήριον) through faith in His Blood."

Then as ἱλάσκεσθαι, in connexion with terms for sin, signifies to expiate sin, (Ecclus. iii. 30; xxviii. 5; Ezek. xliv. 27,) so is CHRIST said to be a High Priest "to make reconciliation (ἱλάσκεσθαι) for the sins of the people," (Heb. ii. 17.) And although it is not here stated, yet elsewhere it is plainly declared that He Himself is the ground of that pardon which, by His Priestly office, He imparts to His people; being Priest and Sacrifice both; "He is the propitiation (ἱλασμὸς) for our sins." (1 S. John ii. 2.) "GOD sent His SON to be the propitiation (ἱλασμὸν) for our sins," (iv. 10.)

The testimony of the Fathers is reserved for another section, and owing to their different circumstances, it will appear that they regard the Atonement sometimes

less exclusively than we are in the habit of doing, and sometimes from a point of view which seems strange to us. When we see how broad is their view of the Incarnation and of its effects, we must not complain if we do not find our own block made the sole foundation of the building. It is a presumptuous and dangerous thing to separate one truth from another; and those persons deserve their disappointment, and are happy if they meet with no worse misfortune, who do not find their own favourite doctrine made all in all, but so worked up with the rest of the masonry, that a foolish man cannot separate it, and a wise man will not try.

2. *That our persons receive the benefit of the Atonement, not immediately, but mediately, through that redeemed nature of man, which is in the Person of the Second Adam.*

"It is the province of reason," says Bishop Butler, "to judge of the morality of Scripture, i. e. not whether it contains things different from what we should have expected from a wise, just, and good Being." Anal. Part ii. c. iii. Therefore whatever objections reason may bring against the doctrine of vicarious suffering, unless they can prove it to be plainly immoral, they are not to be listened to.

At the same time, Charity forbids us to put stumbling-blocks in the way of our brethren. There are sufficient already; and, if God has vouchsafed to us an account of this mystery, which in some sort explains it; if He has enabled us to put it before our brethren, so as to anticipate or remove some of the objections which natural and unilluminated reason raises against it; then we neither consult for God's glory, nor for the salvation of men, if we neglect to avail ourselves of any such knowledge. It is a grave question whether the common method of preaching the Cross does not make it an offence, instead of an attraction to many.

1. First, it is far too common to confine the Atone-

ment to the death of CHRIST on the Cross, which is indeed the crowning act of His vicarious sufferings, although not of our justification, for which the Resurrection was necessary (Rom. iv. 25;) but which was preceded by acts, in each and all of which the ancient Church, and devout minds in all ages, guided and encouraged by Scripture, have acknowledged redemption. The fast of CHRIST, for man's greediness; His humiliation, for man's pride; His poverty, for our love of this world; His Gethsemane, for Adam's Eden; His betrayal, for our falsehood; His forsaken estate, for our forsaking of GOD; His meekness, for our anger; His bonds, for our lawlessness; His silence, for our excuses; His stripes, for our deserving of stripes; His condemnation, that we might not be condemned; and other like saving acts, which bring the colour of shame into our cheeks, and tears into our eyes, are all part of that vicarious suffering whereby the original and actual sins of men are forgiven; and the Crucifixion itself was not simply a death, but a death which redeemed man in his various members, and by its crown of thorns, nails, and thirst,—by its manifold and unspeakable agonies,—atoned for our various and unspeakable sins.

The proof of this truth is too long for this place; and those who have not already become gratefully sensible of it by meditation on Good Friday, and the weekly memorial of our redemption, are referred to the Gospel narrative of our LORD'S Passion by the Rev. I. Williams, B.D.: a work which it is better to thank GOD for than to praise.

2. It has been too common to preach CHRIST as the Redeemer of our persons, without declaring at the same time that He was primarily, and to this very end, the Redeemer of our nature.

Archbishop Magee writes, in respect of animal sacrifices, "To be exposed to *suffering* in consequence of another's guilt; and thereby, at the same time, to *represent* to the offender, and to release him from, the

punishment due to his transgression, involves no contradiction whatever. In this sense, the suffering of the animal may be conceived a substitute for the punishment of the offender; inasmuch as it is in virtue of that suffering the sinner is released. If it be asked, what connexion can subsist between the death of the animal and the acquittal of the sinner, I answer, without hesitation, I know not." (On the Atonement, No. xxxviii.) Now, surely there is a reply, and we ought to know how to render it. We should answer without hesitation, "There is no connexion whatever. The animal sacrifice availed only as a kind of sacrament of the true Availing Sacrifice of CHRIST."

Then when the adversary retorts, 'This is but retreating a step. What connexion is there between the death of CHRIST and the acquittal of a sinner?' there is also a proper reply. 'The sinner suffered, when CHRIST suffered; died, when CHRIST died; rose, when CHRIST rose: because as truly as all human nature was present in Adam when he ruined man, so truly was all human nature present in CHRIST when He redeemed man.'

But is this the doctrine commonly preached by those who assume to themselves a kind of exclusive property in the doctrine of the Atonement? Is this the truth which they teach? And yet is it not the doctrine of Scripture and Antiquity equally?

It is much to be feared that the result of the ordinary preaching of the doctrine in question, leaves behind it some naked and partial impression like this,—that man needed an Atoning Sacrifice, and that CHRIST came to render it, becoming man in order to be capable of death, and being GOD, in order to make that death of priceless value,—propositions which are severally true, but, as an account of the facts, are not only wholly inadequate, but likely to convey a false view of the Incarnation itself to those for whom CHRIST laid down His life. Few are there amongst these religionists who believe that the SON of GOD assumed our nature, not in

order to become mortal and passible, but in order to redeem that nature by being in it and of it; that He took our whole nature upon Him, and became man to *make His own actions ours*, which, if He had taken on Him the nature of angels, or any other nature whatever, they would not have been.

For that which was shown in the former chapter concerning the First Adam and the Second, amounts to this. If from Adam we have original sin, not by imputation to our persons, but by transmission of his nature, and in the Second Adam original sin received its death-blow, by the LORD'S assumption not of a human person or persons, but of human nature itself, then surely the whole work of restoration must proceed on this principle.

Nor is this the only instance to which this rule applies; for S. Paul argues that our Resurrection follows from that of the LORD, for this very reason; saying that we are so one with CHRIST, that He so truly is Man, that if we shall not rise, then neither did He. (1 Cor. xv. 13.)

S. John the Baptist pointed out our SAVIOUR to His disciples as Him "Who taketh away the sin," not of the elect, nor of the converted, but "of the world." Now, surely it cannot be maintained that CHRIST expiated the sins of them that are lost, personally, but only as members of the race which He entirely redeemed, and the privileges of which, if they perish, they have either not become entitled to personally, or have unhappily lost.

The truth that the whole world was redeemed, is asserted again and again in S. John's Gospel, (iii. 16, 17; iv. 42; vi. 33, 51; xii. 47.) And, if it should be said, that by the world is here meant that portion of it which should become the Church by conversion, inasmuch as S. John employs the term "world," in an evil sense, and speaks (ch. iii. 15, 16,) of the act of faith, as that by which alone the world can become partaker of the

benefit; yet surely the repeated assertion that the world is redeemed, was designedly made, and cannot be a mere memento that all men are in the world until they are in the Church: but is rather a proclamation of the wondrous extent of that most wondrous grace by which man, as man, is restored: so that individuals have nothing to do but by the grace of GOD's call to seat themselves at His Feast, where "all things are ready." "For there is One GOD, and One Mediator between GOD and men, the Man CHRIST JESUS: Who gave Himself a Ransom *for all*, *ἀντίλυτρον ὑπὲρ πάντων*." (1 Tim. ii. 5, 6.)

S. Clement of Rome writes, "The LORD has taken us to Himself in love: for the love which He had to us. JESUS CHRIST gave His own Blood on our behalf, by the will of GOD, both His Flesh for our flesh, and His Soul for our souls." (Ep. 1, c. 49.)

S. Irenæus, in like manner, "The LORD having redeemed us, then, with His Own Blood, and having given His soul on behalf of our souls, and His Flesh in behalf of our flesh." (Adv. Hær. v. 1.) And again, "Therefore He Himself also had flesh and blood; not a certain different (flesh) but recapitulating in Himself that first creation of the FATHER, seeking that which had perished. And on this account, the Apostle, in the Epistle to the Colossians, says, "And you, when ye were sometime alienated, and enemies in your mind by wicked works, yet now hath He reconciled in the Body of His Flesh, through His Death, to present you holy and unblameable, and unreproveable in His sight." "Reconciled," he says, "in the Body of His Flesh," that is, because righteous Flesh reconciled that flesh which was detained in sin, and led into enmity with GOD. If any one, then, according to this, says that the Flesh of the LORD is different from our flesh, since It indeed did not sin, neither was guile found in His mouth, but he rightly calls us sinners; but if he invents for our LORD a different substance of flesh, now the account—sermo—of our reconciliation to Him will not be evident. For

that is reconciled which once was hostility. But if the LORD took flesh from another substance, now that has not been reconciled to GOD which through transgression had been made hostile. Now, however, by that conjunction with Himself—per eam quæ est ad se communicationem—the LORD has reconciled man to GOD the FATHER, reconciling us by the Body of His Flesh, and redeeming us by His Blood, as the Apostle says to the Ephesians, 'In Whom we have redemption through His Blood, the remission of sins,' and again to the same, 'Ye,' he says, 'who were sometime afar off, have been made near by the Blood of CHRIST,' and again, 'having abolished in His Flesh the enmity, the law of commandments in decrees.' And in all the Epistle, the Apostle plainly testifies that by the Flesh of our LORD, and by His Blood, we have been saved." (Ib. xiv.)

S. Athanasius, also, "It was not possible to give one thing in exchange for another as ransom—*ἕτερον ἀνθ' ἑτέρου ἀντιδοῦναι λύτρον*—but He gave Body for body, and Soul for soul, and a perfect Subsistence *ὕπαρξιν* on behalf of whole man." (De Incarn. Christi.)

And again, "Since how could death have taken place, unless He had compounded the outward and the inward man; that is, body and soul? How could He have given in exchange a ransom for every man, *ἀντέδωκεν ἀντίλυτρον*?" (Ibid.)

S. Ambrose says, "That true Eternal High Priest was being sought to Whom it was said, 'Thou art a Priest for ever;' Who not with the blood of victims, but with His own Blood should reconcile GOD to the human race." (In Evan. Luc. Lib. I. cap. i.)[1]

[1] It will be observed, that in this passage there is a distinct statement that there was need that GOD should be reconciled to man, and not merely man to GOD. The same is clearly stated in that most venerable monument of Antiquity, the Clementine Liturgy. "He made Thee, His own GOD and FATHER, propitious, *ἐξευμενίσατο*, and reconciled (Thee) to the world, and freed all men from the wrath which lay upon them."

S. Cyril of Alexandria: "As in Adam it was the nature which suffered the curse and the sentence of death, so again in CHRIST it is the nature of man which has been blessed by GOD the FATHER through Him, and shown superior to death." (De Fest. Pasch. Hom. xxvii.)

And "The universal and most generic sentence through the transgression in Adam is corruption and death. In like manner, the universal and most generic redemption is fulfilled in CHRIST." (Adv. Anthropomorphitas, I. 8.)

It is no objection to the testimony of the Fathers, that several of them considered that the price of our redemption was paid to Satan: as, for example, S. Augustine, (De Trin. Lib. xiii. c. xv.;) for in the same way that Satan is the Prince of this world, and yet has no power therein, except that which is permitted to him; and as he executed GOD'S chastisements on Job, and GOD'S judgment upon the Corinthian sinner, so he may well have been the executor of the great sentence on man, and his power may have required to be recalled, before it ceased to be dangerous; until which man was his debtor, as it were, and he was a mediator for evil between GOD and man, possessing an actual power, although one which was neither righteous nor inherent. S. Paul certainly speaks of Satan as having acquired a right over man, or rather, a power of death over man, which required cancelling, cancelling which was effected by the death of CHRIST. (Heb. ii. 14; Col. ii. 15.)

Now, if it be admitted that our persons are redeemed through the sufferings of the Person of CHRIST, not directly, but mediately, through the entire nature which He assumed; then the Redemption harmonizes with the view of Original Sin before stated; so that no man who admits the latter can consistently raise any objection to the former, on the ground before noticed. And because our nature was sacrificed in CHRIST, therefore all ages are redeemed in that one propitiation and satisfaction for sin. The past has no more share in it than the present, nor the present than the future. Original and

actual sin, the sins of the whole race of man, are loosed by Him Who died for and as the whole race of man. We have but to claim the indemnity and to keep it, moved thereto by preventing and continuing grace. Man sinned; man,—not some men—fell. Man, by being united to GOD, was born immaculate, so lived, so died, so rose, in the Person of CHRIST; and therefore man, and not some men, was remade, ransomed, justified, restored, in and by Him Who recapitulated, or brought back to one Head, centre, and source, our whole nature. And should it seem that this account does not assign sufficient importance and efficacy to the Sacrifice of CHRIST, as GOD united to man in one Person, as where it is said that the Church of GOD has been purchased with His own Blood, it is replied with humility, that it has already been shown how that the union of Godhead and Manhood prevented the transmission of Original Sin in the Incarnation, as also it preserved our humanity sinless in CHRIST, and thus meet for sacrifice to be not for its own sins, but for the transgressions of those for whose redemption He took it.

With awe, and fear of erring, it is also suggested, that man, who deserved Hell, would not have suffered his due, no, not even in the known and the unknown agonies of CHRIST as Man, as a sinless human Person containing humanity in Himself; had not the union of GOD with Man in CHRIST, the contact of the All-Holy with the Curse—of the Immortal with Death—added power to those sufferings, and given a superhuman efficacy to them; which efficacy is not imputative, transferred from one nature to the other, but derived, and shared, and owned by the lower nature, because of its perfect and entire union with the higher: so that the position here taken up is not affected by this consideration, which reverence and awe forbid us to pursue.

Doubtless innumerable are the benefits, boundless is the efficacy of the hypostatic union upon the Cross,—in the cradle, and in the grave, in the Resurrection, and in

the Ascension. But let us hesitate to define them; for of all mysteries none is so profound, none so awful, as that of GOD on the Cross; or at least, let wise and saintly men approach the subject, men wont to tread on holy ground, whose feet CHRIST has washed, whose eyes He has cleansed, whose ears He has opened, whose mind He has strengthened, whose heart He has enlarged, whose tongue He has purged; that we may humbly learn from them of that to which we cannot attain.

3. *That the Sacrifice of Christ was single, perfect, final.*

Completeness and finality are stamped upon the Gospel in every part. As it was the end of the Law and the Prophecy, and of all dispensations whatsoever, the great antitype, fulfilment, substance, perfection of all types, foreshowings, shadows, beginnings,—and this to such an extent that now the "ends of the world are come" or met upon us (1 Cor. x. 11;) the days of the Gospel are the "last days," (Acts ii. 17,)—so is every act of the restoration of man final and complete. There is but one Conception of the SON of Man, and but one Nativity, but that one for ever. CHRIST was circumcised but once, rose but once, ascended but once. The acts were single, circumscribed in time, and, as acts, admit of no extension, and of no reiteration, although their effects reach backwards to the beginning, and forwards to the end, of the world. But finality is attached pre-eminently to that pre-eminent act of our salvation which has been passed by, to a certain extent, in order that it might receive especial consideration. The Sacrifice of the Death of CHRIST is pre-eminently single, complete, and final. "CHRIST being raised from the dead, dieth no more; death hath no more dominion over Him." "In that He died, He died unto sin once —ἐφάπαξ, once for all." (Rom. vi. 9, 10.) "I am He that liveth, and was dead, and behold, I am alive for evermore. Amen." (Rev. i. 18.)

The Apostle S. Paul lays great stress upon this truth in his Epistle to the Hebrews. His argument is obscure, not in its assertion of this mighty fact, but in the relation of this great Sacrifice to its types. He says that under the Law almost all things were purged with blood, and that without shedding of blood was no remission, (Heb. ix. 22,) which implies that there was a remission and purification to be had by legal sacrifices. But he also declares that the blood of bulls and of goats could never take away sin, (ch. x. 4, 11,) and that however the patterns might be purified, the heavenly things themselves, that is, the Church, as S. Chrysostom explains, (Hom. 16, in loc.,) must be purged with better sacrifices (ix. 23.) Before this, the Apostle had contrasted the Sacrifice of CHRIST with that of creatures, and the conscience with the flesh, affirming that only the offering of CHRIST could purge the conscience, and that the flesh alone profited by the blood of animals. It is hard to reconcile this slighting view of animal sacrifices with the words of their institution, and the solemnities which accompanied them. It is impossible to doubt that Israel believed that their sacrifices were practically remissive of sin.

But this is not all. S. Paul raises an argument for the single efficacy of CHRIST'S single Sacrifice, which is still more astonishing. He says that the old repetition of sacrifice was tantamount to an acknowledgment of its inefficacy. He argues, "Would they not have ceased to be offered because of the worshippers having no longer conscience of sin when cleansed once for all?" (ch. x. 2.) As S. Chrysostom expounds, "For since the first availed not, another also was brought, and when this accomplished nothing, again another; so that it is a proof of sins," (Hom. 17 in Ep. ad Heb.)

Now, we have been accustomed to regard sacrifices as accomplishing each its appointed end, and conveying pardon indirectly and instrumentally to those who offered them aright. Without this teaching of S. Paul,

we should naturally have thought that repetition of sacrifice was caused by repetition of sin; that Israel offered on the great Day of Atonement for the sins of the existing year, not for those of former years also. But the Apostle says plainly, that in those Sacrifices there is a "memorial of sins every year," (x. 3.) Thus it would seem that sins committed long before, and for which sacrifice had already been offered, were understood to be still unredeemed, still the subject of propitiation; and hence all sacrifices offered with this understanding were so many confessions of unabsolved guilt. "For what need was there of medicines when there were no wounds? On this account he says they are offered continually, because of their weakness." (S. Chrys. vide supra.)

Yet we cannot believe that the righteous Israelites lived under a hopeless burden of sin; nor that David went down from the Temple heavy of heart; nor that Josiah regarded his great Passover as a political ceremony, or a proclamation of sin resting on him and his people.

Putting these things together, we conclude that the legal sacrifices purified the flesh, and satisfied the temporal law, averting temporal punishments; yet not this alone, but that the consciences of the faithful were relieved by that setting forth which they were, and which they were appointed to be, of the redemption to come: that is to say, that they were in a certain sense sacramental, and conveyed a promissory remission through a promised Deliverer. In that they could only speak of the future, they were sad. In that they were repeated for one and the same sin, they were helpless. But by both these their defects, they proclaimed only so much more clearly the singular virtue of the singular Sacrifice to be offered by the One true Lamb, Whose Blood should suffice for the whole race to which by the Incarnation it should belong. "Once for all at the end of the world, He has been manifested for the putting away,

or abolition (ἀθέτησιν) of sin by the Sacrifice of Himself." (ix. 26.) "Through the offering of the Body of JESUS CHRIST once for all." (x. 10.) "He, having offered one sacrifice for sin for ever, sat down on the right hand of GOD." (12.) So that He Who is elsewhere revealed standing and officiating as Priest, is here represented as sitting in the repose of completion. And not only this, but "He sat," (ἐκάθισεν) is plainly contrasted with the "standeth," (ἕστηκεν) of the legal priest in the very verse previous. Can anything be more marked? Can the perfection and finiteness of the Sacrifice of the Cross be more loudly proclaimed, and more brilliantly glorified, than by this singular ignoring for a moment of CHRIST'S perpetual Priesthood, as though nothing more were required than that which has been effected? Possessed with the fulness of this bliss, the Apostle proceeds: "By one offering He hath perfected for ever them that are being sanctified." (14.) "There is no longer sacrifice for sin." (18.)

4. *That the Eucharistic Sacrifice neither supersedes nor obscures the single Sacrifice of Christ.*

The costly sacrifices of the Law are abolished, and therefore there is no danger on this ground of our Sacrifice appearing to have an independent value and efficacy. The bloody sacrifices of the Law are abolished, that of the Church being ever called "the bloodless Sacrifice," and hence there now is no terrible proclamation of unredeemed and unforgiven sin. The very fact of there being no death in our victims, declares that the penalty of sin is now paid, and that the sentence of the Fall is repealed; for although there were ancient sacrifices without blood or death, yet they did not stand alone, nor were they sufficient without living victims. It is the fact, that the Christian Sacrifice is our only Sacrifice, properly so called, and yet is without shedding of blood; it is this fact which proclaims that our ransom

is paid, that the True Oblation, Redemption, and Satisfaction are accomplished once for all.

Moreover, the ancient Sacrifices, as has been shown, rather set forth sin, than removed it; and thereby they declared that the Redeemer was not come: but the Christian Service is by the tradition of the Church accompanied with Absolution; has been constantly believed effectual as an Intercession for obtaining of pardon; and is immediately followed by the Feast, in which men partake of "The Blood of the New Testament, which is shed for many for the remission of sins." (S. Matth. xxvi. 28.) Moreover, the service proceeds by way of appeal to an act already accomplished; by commemoration of the Passion; and in the Name of JESUS come, dead once, risen, and alive for evermore.

Again; The oneness of the Christian Sacrifice indicates one act of Redemption. S. Chrysostom appears to allude to this in a passage which will be cited immediately: but it is evident that a multitude and variety of sacrifices lead to a supposition that one plan must be tried, and then another, if anyhow a propitiation may be effected. There seem to be as many strivings after deliverance as there are different victims.

Nor is it merely that the substance of our offering is unbloody, but that it consists of gifts so common and so cheerful as bread and wine: the first being man's strength, the second his gladness. It seems impossible that the offering of these elements, and that in such small quantities, can ever be thought of itself propitiatory, or can compete with the Sacrifice which they represent.

There is also an action of the Christian Sacrifice which especially sets forth the Reconciliation as accomplished. The celebrant communicates in both kinds: the people communicate in both kinds. Now, the blood of the ancient victims was forbidden, even to the priests. Out of honour to the Atonement, shall we say? Nay,—for then we also, out of reverence to CHRIST's Blood, ought not to approach It; but CHRIST

says, "Drink all." It must have been in witness of an Atonement unaccomplished that Israel was not allowed to partake of the type of the LORD'S most precious Blood: and therefore, it is in witness of the Atonement finished, that the Celebrant as an act of sacrifice, and the people in order that they may share in his act, receive, not the type, but the antitype—receive the very Blood of JESUS for remission of sin, and for all other benefits.

The very term Eucharist, which seems to have been used by S. Paul, and was certainly the constant title applied to this rite by the Primitive Church, distinguishes the Christian Sacrifice; for although εὐχαριστεῖν was, to bless the holy gifts, yet it was also to give thanks by them for the many blessings received from GOD by His creatures, and chiefly for that chief mercy of all, the Passion and Death of the LORD JESUS CHRIST, which were represented by the elements, and by the action which passed on them.

S. Cyprian describes the Eucharistic Sacrifice as a representation of the whole saving Passion of CHRIST already accomplished. He says, "And because we make mention of His Passion in all our Sacrifices,—for the Sacrifice which we offer is the Passion of the LORD, we ought to do nothing else than what He did. For the Scripture says, 'For as often as ye eat this bread and drink this cup, ye show forth the LORD'S death till He come.' As often, then, as we offer the cup in commemoration of the LORD and His Passion, let us do that which it is clear that the LORD did." (Ep. 63, Fell's ed. Bremæ. 1690.)

S. Ambrose has a most remarkable passage, distinguishing the sacrifices offered under the Law and the Gospel from each other, and both from the Intercessory representation in Heaven. He appears to allude to Heb. x. 1, and suggests the best, if not the only admissible interpretation of it. "For the Law, having a shadow of the good things to come, and not the very

image of the things, can never with those same sacrifices which they offer year by year continually, make the comers thereunto perfect."

Now, S. Paul here uses three terms, describing things differing in time as well as in character; the Law, which he calls σκιὰ; the future goods, τὰ μέλλοντα ἀγαθὰ; and 'the very image of the things,' αὐτὴν τὴν εἰκόνα τῶν πραγμάτων. Now, there is no doubt about the first of these three terms. The only possible question is as to the meaning of the two others. But of what is the Apostle speaking, both before and after? Of sacrifices. Accordingly, S. Chrysostom, in his Homily on the passage, quietly, and without the least doubt remarks, "not the very image of the things, that is, of the sacrifice, of the remission." And just before, he had defined 'shadow' to be an outline picture, and 'image,' one filled in and coloured; that is to say, an exact resemblance of the thing signified. If, then, the 'future goods' are the antitype of the 'shadow,' or legal sacrifice, they must be the Sacrifice of CHRIST upon the Cross, and the benefits received thereby. And of this, therefore, there is a 'very image,' subsequent to the antitype, and exactly representing it. What can it be, except the Intercession in Heaven, or upon earth, by the representation of the Crucified Body of the Sacrificed? It may be one of these. It may be both. If only one, is it not as probably the Eucharistic image as the Heavenly, considering the visible actions alluded to? (v. 22, and ch. xiii. 10.) But as the heavenly action is also suggested by ch. ix. 2, 4,) were it not better to perceive the identity of the two purposely set forth, the substantial and virtual unity of the Commemorative Sacrifice in Heaven and upon earth by one and the same High Priest?

But to return. S. Ambrose writes, "Here, therefore, is hindrance, here is infirmity, even of the perfect; there, is full perfection," contrasting earth and Heaven; then "Here is shadow, here image; there, truth." The two former on earth, the latter above: then, "Shadow

in the Law, image in the Gospel, truth in heavenly places (or things) in cœlestibus. Before, a lamb was wont to be offered, a calf was offered; now, CHRIST is offered; but He is offered as man, as receiving the Passion; and He offers Himself as if Priest, that He may pardon, dimittat, our sins. Here in image; there, in truth; where in the presence of the FATHER He intercedes for us as if an advocate. Here, therefore we walk in image, we see in image; there, face to face, where full perfection is, because all perfection is in truth." (De Off., lib. 1, c. xlviii.)

Now, there is an expression here which will be offensive to some, "Now CHRIST is offered," that is, in the Eucharist. But on the other hand, the distinctions drawn should be truly observed. The Presence of CHRIST'S Body in Heaven, is called Veritas; the Eucharistic Sacrifice, imago; the victims of the Law, umbra. If there be any danger, then, to the Sacrifice upon the Cross, it is from the Intercession in Heaven, and not from our pleading of it by action here on earth.

But there is another remarkable passage by the same Father, which should be considered in connexion with that above mentioned.

"First, then, the shadow went before, the image followed, the truth shall be. The shadow in the Law, the true image in the Gospel, the truth in heavenly places—in cœlestibus. The shadow of the Gospel and of the Church in the Law; the image of future truth in the Gospel; truth, in the judgment of GOD. Therefore there was in the discourses of Prophets, a shadow of those things which are now celebrated in the Church, a shadow in the flood, a shadow in the Red Sea, where our fathers were baptized in the cloud, a shadow in the rock which flowed with water, and followed the people. Was not that in shadow a sacrament of this sacred mystery? Was not the water from the rock a shadow, as it were Blood from CHRIST, which followed the people flying from it, that they might drink, and not thirst;

might be redeemed, and not perish? But now the shadow of the night and the darkness of the Jews has departed; day has drawn near to the Church. Now we see good things by image, and hold the good things of the image. We have seen the Prince of Priests coming to us, and heard Him offering His Blood for us: let us priests follow as we can, that we may offer sacrifice for the people; though weak in merit, yet honourable in sacrifice: because, although now CHRIST is not seen to offer, yet He Himself is offered on earth, when the Body of CHRIST is offered. Yes, in truth, He Himself is shown in us to offer, Whose Word sanctifies the sacrifice which is offered. And He Himself indeed stands in the presence of the FATHER, an advocate for us. But now we see Him not—then we shall see Him, when the image has passed away, the truth has come." (Enarr. in Ps. xxxviii.)

Here S. Ambrose retains the former language, adding if not a stronger, at least a more distinct statement, that the Body of CHRIST is offered in the Eucharist. Yet the intercession in Heaven is distinguished from the Sacrifice on the Cross, and the Sacrifice on earth is distinguished from that in Heaven. The former is called imago, the latter veritas. Here, again, if there be any danger to the offering upon the Cross, it is from the intercession in Heaven,—from the Veritas there present before GOD, not from the imago of that veritas upon the earthly altar: but no one is disturbed with such an alarm; no one but perceives that CHRIST'S presence in Heaven for us is the application of the power of those saving actions which here in the region of time were performed and concluded.

S. Chrysostom, however, foresaw the objection now under discussion. Immediately after saying, "What need of remedies when there are no wounds? On this account," he says, "they (i. e. the legal sacrifices) are always offered because of their weakness, and that a remembrance of sins might be made. He adds, "What

then do we? Do we not offer every day? We offer indeed, but making a memorial of His death; and this is one, and not many. How is it one, not many? Since it was offered, once for all, as that which was carried into the Holy of Holies. This thing was a type of that (sacrifice,) and this (sacrifice) of that.[1] For we always offer the Same (Person) τὸν αὐτὸν, and not one sheep now, and another to-morrow, but always the same thing, so that the sacrifice is one: since on this account that it is offered in many places, there would be many CHRISTS.[2] But this is by no means the case, but CHRIST is one everywhere; both here entire and there entire, one Body. As, then, being offered in many places He is one Body, and not many bodies, so also there is One Sacrifice. Our High Priest is He Who offered the Sacrifice which purges us. Even now we offer that which was then offered, that which is inconsumable. This is done for a memorial of that which then took place; "For this do," He says, "for a memorial of Me. We do not make (or offer, ποιούμεθα) another sacrifice, as the High Priest did then, but always the same: and rather we make (or offer) a memorial of a Sacrifice." (Hom. xvii. in Ep. ad Heb. cap. x. sec. 3, Ed. Ben.)

S. Augustine, who constantly speaks of the Sacrifice of the Body and Blood of CHRIST, and of CHRIST offered on the altar, yet made distinctions quite satisfactory to our scruples. He wrote against Faustus, (Lib. xx. cap. xxi.) "The Flesh and Blood of this Sacrifice," that spoken of Ps. l. 23, "before the Advent of CHRIST, was promised by victims of similitudes,[3] was presented by the Truth itself in the Passion of CHRIST; is celebrated

[1] τοῦτο ἐκείνης τύπος ἐστὶ καὶ αὕτη ἐκείνης. This seems to mean that the Sacrifice carried into the Holy of Holies was a figure of that offered on the Cross, and the Sacrifice in the Eucharist, another figure. But the words are most obscure.

[2] Or, "On this showing, since the oblation is made in many places, are there many CHRISTS?"

[3] Victimas similitudinum. Different victims, each having its own likeness to its antitype.

since the Ascension of CHRIST by the Sacrament of remembrance." Here the Heavenly Intercession is omitted; and for the umbra of the Law, is similitudo; for the imago of the Christian Sacrifice is sacramentum memoriæ; veritas being reserved to the Crucifixion.

Now, whether it is easy, or possible, to maintain these distinctions, when Transubstantiation is acknowledged, and a natural Presence is taught—all definitions and protestations notwithstanding,—in that degree in which the elements are denaturalized by the loss of their substance; whether also it was easy to keep up a clear view of the difference between the Sacrifice on the Cross, that in Heaven, and that upon the Altar, when for so many shillings were sold so many single masses, each of so much value; whether popular teaching and prevailing religious language did not represent the Sacrifice as a renewal or repetition, rather than a commemoration and effectual manifestation of the Sacrifice of the Cross, so that the protest of our Article had a just object and meaning; whether, therefore, that reaction in the sixteenth century, from the excess of which we still suffer, was altogether the fault of those who made denials, instead of distinctions; whether, finally, there is any room to fear an oblivion of the One only True Sacrifice from retaining the Catholic doctrine of Sacrifice in the Holy Eucharist, to which all Antiquity witnesses,—let the reader judge for himself.

5. *That the doctrine of a Sacrifice in the Holy Eucharist is Scriptural.*

But it is now time to show that the doctrine of a Sacrifice in the Eucharist is not merely an admissible notion, but an imperative truth; that we are neither at liberty to reject it as dangerous, nor as unfounded.

In Psalm cx. 4, it is not merely foretold, but confirmed by a Divine oath, that CHRIST should be a Priest after the order of Melchizedek. S. Paul argues out

the consequences of this fact to the Levitical priesthood, negatively, showing that it did not comply with the conditions of this prophecy. It was not to his purpose to prove Melchizedek to be a Priest, further than by the words of the prophecy, nor to show how he was one. But before he quitted the subject, he laid it down as a rule that a high priest is appointed to "offer gifts and sacrifices;" so much so, that CHRIST must have somewhat to offer, or He is no Priest. (Heb. viii. 3.) Now when we look back to the account of Melchizedek, we find two priestly actions clearly and confessedly recorded of him, that he received tithes, and that he blessed Abraham; but no mention is made of a sacrifice, even after the victory, unless that remarkable action be such, wherein he "brought forth bread and wine." And it is not probable that this gift was produced, at any rate primarily, for the purpose of food; for we find that Abraham's band not only had obtained provision already, but used it. (Gen. xiv. 11, 12, 24.)

Now it is almost impossible to read simultaneously this history, the prophecy in the Psalms, and the accounts of our LORD taking bread and wine in the upper room, without connecting the action of Melchizedek with that of JESUS, without perceiving the type and the Antitype. Hence it seems to follow, that if the action of Melchizedek above mentioned was sacrificial, so also was that of our LORD.

Again, when CHRIST is set forth as a Priest after the order of Melchizedek, it is strange indeed, if in that one only action in which the Antitype manifestly resembles the type, He should bear no real resemblance to him, if Melchizedek did offer sacrifices of bread and wine: or again, it would be so exceedingly strange, as scarcely to be credible, that the type and the Antitype should neither of them have acted as priests in that one only act, and at that one only moment, when they appear most nearly to resemble each other, after it had

been declared that they are alike in this very thing, that they are both priests.

In a word, no man need rest CHRIST'S Eucharistic Sacrifice upon that of Melchizedek; but on any person who denies the Eucharist to be a sacrifice lies a burden very hard to support, namely, the burden of showing (1) that Melchizedek did not offer bread and wine as a sacrificial memorial of the redemption by his Antitype; (2) and that in that one very act in which the priest Melchizedek, who as a priest was type of CHRIST, most clearly resembled his Antitype; in that one very act in which CHRIST most evidently appears a Priest after the order of Melchizedek, neither the type nor the Antitype, neither Melchizedek nor CHRIST were acting as priests.

If this argument should be evaded by saying that it is a sufficient fulfilment of type and prophecy that CHRIST blessed the elements, and gave them, it may be replied that it is no part of the priestly office to feed or feast the people except upon that which has been sacrificed previously.

But, if the voice of antiquity possesses weight anywhere, it surely possesses it in the interpretation of this history and prophecy.

S. Cyprian asks: "Who is more a Priest of the Most High GOD than our LORD JESUS CHRIST, Who offered sacrifice to GOD the FATHER, and Who offered this very thing which Melchizedek had offered, that is bread and wine, namely His Body and Blood? * * * In order then in Genesis that the blessing might duly be celebrated concerning Abraham through Melchizedek the priest, the image of the sacrifice of CHRIST constituted to wit in bread and wine preceded, in completion and fulfilment of which the LORD offered, bread and the cup mixed with wine, and He Who is fulness fulfilled the truth of the prefigured image." (Ep. 63, vide supra.)

S. Jerome: "Melchizedek is called the priest of GOD,

whose merit can easily be understood from this, that he signified beforehand the Sacrament of the LORD which was about to be long after, and by the sacrifice of bread and wine expressed the mystery of the Body and Blood, and by the type of his own priesthood figured the priesthood of CHRIST." (Ep. ad Dem. Virg. iv. 13.)

S. Augustine: "Thence Melchizedek having brought forth the Sacrament of the LORD's Table, knew how to figure His eternal Priesthood." (Ep. 177. s. 12.)

"There," in the action of Melchizedek, "first appeared the sacrifice which now is offered to GOD by Christians in the whole world." (De Civ. Lib. xvi. cap. xxii.)

There are also passages in the Prophets which speak of a Christian Sacrifice to come. Certainly they can be explained away, as indeed can everything, by giving them a mystical sense. But then it is far more accordant with sound scriptural exegesis, to add the mystical sense to the literal, than to establish the one at the cost of the other; as e.g. in the revelation of "CHRIST our Passover;" in the case of Baptism which has both the material water and spiritual; in the Burial of our LORD, and other like acts of Redemption, which are clearly historical, but as clearly doctrinal. When there is no outward circumstance corresponding to a prophecy, it will not do to build a Sacrament on it; but when there is, we are surely guilty of great rashness if we limit our interpretation to one possible sense, when another as plainly calls on us to regard it; more especially when such exposition is not contradictory to the mystical sense, but rather prepares for it.

What, for example, would be said of those, who should insist, with the Gnostic Corinthians, that the Resurrection is only intellectual or moral, and is already past, and should therefore refuse to interpret the prophecies of that event literally?

It is a sound rule, that the literal and mystical sense are joined in one sacrament, and that the Divine union

between them may not be dissolved, nor can be without wrong and injury.

Thus Isaiah speaks of an altar in Egypt (ch. xix. 19, 21), against which our margin sets the famous passage of Malachi (i. 11), the application of which to the Eucharist is irresistible by those who regard the voice of antiquity.

Again (ch. lvi. 7), material sacrifices are predicted as offered by Gentiles.

A similar notice is seen in Jer. xxxiii. 18.

We come now to the well known passage of Malachi already alluded to. "From the rising of the sun even unto the going down of the same My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering:" to which may be added ver. 3. ch. iii., in which after speaking of the coming of the Baptist, and of the LORD of the Temple, the Prophet adds, "He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness."

Now the first of these passages was held by the primitive Church to speak of the Eucharist. Suppose this interpretation mistaken—a rash supposition indeed—but suppose it erroneous, what could have produced the mistake? Nothing else surely than the fact of the Christian sacrifice, by its manifest and universally acknowledged importance unduly forcing forward the subject; nothing but the prominence and universal reception of the doctrine of the Christian sacrifice could have forced—if it be forcing—the prophecy in this remarkable manner. There can then scarcely be a greater proof of the fact that the early Church believed in the Eucharistic sacrifice, and valued it highly, than the frequency of this interpretation of the prophecy of Malachi.

But to turn to the testimony.

Justin Martyr writes (Dial. cum Tryph. Jud.): "Whence GOD says concerning the sacrifices then of-

fered by you (the Jews), as I said before, 'I have no pleasure in you,' &c. But concerning the sacrifices made to Him by us the Gentiles in every place, that is the bread of the Eucharist, and likewise the cup of the Eucharist, He foretels, saying both that we glorify His Name and that you profane it."

S. Irenæus: "Malachi thus foreshowed, . . . plainly signifying by these things, since the former people indeed has ceased to offer to GOD; but in every place sacrifice is offered to GOD, and this pure, and (autem) His Name is glorified among the Gentiles." (Adv. Hær. Lib. iv. cap. xxxii.)

S. Jerome, interpreting this passage in his commentary on the Prophet says: "We pollute bread (alluding to the panes pollutos of the prophecy), that is the Body of the LORD, when we approach unworthily to the Altar, and being filthy drink pure Blood:" then shortly after he speaks of the "clean" offering "in the ceremonies of Christians."

S. Augustine writes: "You seek for sacrifice among the Jews; you have it not according to the order of Aaron, for He hath placed streams in the desert; you seek according to the order of Melchizedek; you find it not among them (the Jews), but it is celebrated through all the world in the Church, 'From the rising of the sun to the setting, the Name of the LORD is praised.'" (Enarr. in Ps. cvi. sec. 13.)

And again, after quoting the prophecy: "This sacrifice through the Priesthood of CHRIST according to the order of Melchisedek, since we see it offered in every place from the rising of the sun to the setting, but the sacrifice of the Jews, to whom it was said, 'I have no pleasure in you, neither will I accept an offering at your hands,' they cannot deny has ceased, why do they still expect another CHRIST?" (De Civ. Lib. xviii. cap. xxxv. s. 3.)

A strong argument may be drawn from S. Matt. v. 23, 24; but now let S. Paul's words, 1 Cor. x. 18—21, be

considered. The Apostle is showing the inconsistency of attending the heathen feasts, and of pretending at the same time to communicate; and his reasoning is this. He lays it down as a rule at the outset, that to feast upon things sacrificed commits a man to the sacrifice, and hence to the God, to whom they are sacrificed. This he proves from the principles of the Law. 'Behold Israel after the flesh, are not they who eat the sacrifices communicants of the altar? Well then, he proceeds, 'the same must be the case here. If ye eat things sacrificed to idols, ye commit yourselves to the sacrifice which is offered to devils, and so are communicants of devils. And yet this cannot be your case, at any rate, and why? Because, like Israel, you have already committed yourselves to Another, by partaking of another sacrifice.' "Ye cannot drink the cup of the LORD, and the cup of devils. Ye cannot partake of the table of the LORD, and of the table of devils."

Surely the natural conclusion from such reasoning is that the Christian feast is made on a sacrifice, which sacrifice by acknowledging the true GOD makes it impossible afterwards to worship a demon.

It is replied indeed, that when the Christian act is referred to, the language is changed, and the term table takes the place of the term altar; but

1. The word table is used in connection with the heathen ceremony (v. 21), which was clearly sacrificial.

2. The word table in Holy Scripture means altar, as in Ezek. xli. 22; xliv. 16; Mal. i. 7, 12.

3. The Church of the first three centuries, with scarcely any exception, used the word altar, not table; whereas that of the fourth and subsequent centuries used the word table frequently, and in what sense there can be no question.

4. Table is the natural word for the Apostle to use when he is showing the inconsistency of feasting upon heathen sacrifices, after feasting upon Christian—which

was all that the unwise Corinthians intended to do—after he had established the principle (ver. 18) that a table involves an altar or sacrifice, and that these attach the worshipper to the being to whom they belong.

In the writings of the same Apostle there is a passage so distinct, that they who would explain it away from this sense, must not be indignant with others who take equal liberties with the text of Scripture in favour of Roman error, or of Socinian heresy.

S. Paul, writing to the Hebrews, seems to be comforting them under their ejection from the synagogue. In chaps. vii., viii., ix., x., they are told that they have a better priesthood than that which they had lost, and far higher privileges; in chap. xi. they are lifted up above the patriarchs; in chap. xii. they are brought into the middle of a better assembly, for a better sacrifice than any which they had enjoyed under the law; in chap. xiii. 13, 14, they are consoled for being cast out from the Jewish worship, by being told that they are partakers of a sacrifice which like themselves was cast out, and which the Jew could not enjoy. "We have an altar from which they have no power to eat which serve the tabernacle."

Now it is well known that the priests ate of many of the sacrifices, but of others they did not eat. These were cast out as it were, carried beyond the holy circuit.

Such was the sin-offering at the consecration of priests, Ex. xxix.; the sin-offering for ignorance, Lev. iv.; that for the high priest, ix. 11; that on the great day of atonement, xvi. 28; that of the heifer slain for the water of purification, Num. xix. 3: and it was a rule that "no sin-offering whereof any of the blood is brought into the tabernacle of the congregation, to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire." Lev. vi. 30.

Thus those sacrifices which most resembled the atoning sacrifice of CHRIST were carried without the camp, and were not partaken of by people or by priest. See-

ing, then, that CHRIST suffered outside the gate, and so answered to those victims, and was not partaken of, by faith or by sacrament, on the part of Jews in religion,—whereas the Hebrew Christians did partake of CHRIST, Who for them had been slain, and was partaken of as slain,—what could those Hebrew Christians conclude when they were told that they possessed an altar from which they might eat, and the Jew might not; and moreover that they had this altar in fulfilment of the type above mentioned? What could they conclude, but that, as they literally partook, so they literally possessed a sacrifice and an altar, in and on which was offered that which, after being offered, became a feast to all Christians, as to one royal priesthood? What else could they collect from S. Paul, even if they possessed no other teaching upon the subject, than the doctrine of the Eucharistic Sacrifice? But if this is not the sole foundation of the doctrine, and if the Apostles preached everywhere the same truth, as would seem from the fact that the Church everywhere held it; it may be asked, still more forcibly, what could have been perceived in this passage except an allusion to a practice and doctrine, connected with it, and already received?—an allusion not intended, indeed, to teach the Hebrews that doctrine or practice, but to console and to strengthen them by pointing out its connection with their own peculiar condition, and by indicating the honour and happiness of that very ejection which had alarmed and afflicted them?

Another objection, however, to this interpretation is raised upon verse 15. "By Him therefore let us offer the sacrifice of praise to GOD continually, that is, the fruit of lips confessing His Name."

Certainly there are other sacrifices besides the Eucharistic: prayer, praise, alms, contrition, obedience, are all sacrifices; and the fruit of the lips is part of the Eucharistic Liturgy; but this verse cannot override verse 10, and force upon it a figurative meaning, unless the ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν of the Jew may also

be figurative. Without doubt the Jew was forbidden to eat—literally—the sin-offerings referred to. Most probably, therefore, literal eating, on the part of the Christian, and a literal altar, are contrasted with the Jewish. And what shall be thought of a system which rejects the evidence of 1 Cor. x. 21, because the Christian feast is there mentioned, and the sacrifice only inferred, and here refuses the natural and just conclusion from a passage in which the altar is mentioned, and the feast only inferred?[1]

It has already been mentioned that not even the priests, and still less the people, might eat of those sacrifices, the blood of which was brought inside the tabernacle. One reason is stated, Lev. x. 16, 17. The priests by eating took upon them "the iniquity of the congregation, to make atonement for them before the LORD," and these were sacrifices in which they had no such power. They were proclamations of sin unpardoned for want of a Mediator. Again, with regard to peace-offerings, it would seem that the offerer, although no priest, not only might, but must eat, Lev. vii. 15: and without doubt this was the case with the Passover.[2] This appointment is now mentioned, because it bears upon the doctrine of atonement as already maintained. To partake beneficially of the Sacrifice, man must be united to it. CHRIST'S Sacrifice was not that of one for

[1] If, in spite of all these considerations, some persons insist on interpreting figuratively the words, ἔχομεν θυσιαστήριον (Heb. xiii. 10), what shall they answer to those who profess to understand metaphorically the like words of the same Apostle (iv. 14), ἔχοντες ἀρχιερέα μέγαν? Nay, what limit is there to this system of interpretation? What bar is there to the admission of a figurative High Priest, Sacrifice, and Redeemer? or even to the confession that the whole action of our salvation is nothing but a vast symbolism and moral representation?

[2] Outram (De Sac. Lib. c. xvii. s. 5, 6) assigns as the reason of eating, that eating at GOD'S Table was a proof of reconciliation with Him already effected. This certainly appears a very sufficient ground, were it not for Lev. x. 17. As it is, it must be considered an additional reason, and also a proof that no reconciliation was effected in those cases in which neither priest nor people might eat of the sacrifice.

another, without any connection between the redeemed and the Redeemer, but one in Whom those others were present for whose sake He was offered.

It may be replied that the sacrifice was offered before any such participation of the sacrifice and union with it; whereas the SON of GOD became Son of Man, and was united to our nature before He suffered.

Certainly the parallel cannot be exact. If we require that it should be, we must allow that one nature can atone for another, inasmuch as the bullock or goat was of a different nature from man. But there is that correspondence which was possible. There is no means of union between a man and a sacrificed animal, but by his eating it; and if death is the atoning act, then the creature must in this case have been sacrificed before any union between the offerer and the atoning offering can be produced. But the fact remains, that as soon as such union was possible, it was—except in reserved cases—effected; and that, until it was so effected, either by the priest or by the people, or both, there was no reconciliation: all which appears to declare that CHRIST is our Sacrifice, as being one with us and we with Him, and so including us in His actions.

The same may be said of the Christian Sacrifice: not only CHRIST is represented in it, and present in it, but the Church is represented and present in Him.

S. Augustine teaches this in the following wonderful passage, which requires a stretch of the soul to reach up to: "If, then, ye are the body and members of CHRIST, your mystery has been placed on the LORD'S table. Ye receive your mystery. Ye answer Amen to that which ye are, and by answering subscribe. For thou hearest, 'The Body of CHRIST,' and repliest, 'Amen.' Be then a member of CHRIST, that the Amen may be true. Wherefore in bread? Let us bring here nothing of our own; let us hear the Apostle himself repeatedly, who, when he was speaking of that Sacrament, says, 'We, being many, are one bread, one body.' Understand, and re-

joice; unity, verity, piety, charity. 'One bread.' Who is that one bread? 'Many are one body.' Recollect that bread is not made of one grain, but many. . . . Be what ye see, and receive what ye are." (Serm. 272.)

This concerns the feast rather than the sacrifice, but it declares the unity of the Church with Him Who is both. In the following passage, however, the sacrifice is referred to:

"That true Mediator, in so far as receiving the form of a servant, He was made the Mediator between GOD and man, the Man CHRIST JESUS, although in the form of GOD He receives sacrifice with the FATHER, with Whom He is also one GOD, yet in the form of a servant He preferred to be a sacrifice rather than to receive it, lest any one should take occasion from this to suppose that we ought to offer to a creature. By this also He is Priest, Himself offering, and Himself the oblation. The sacrament of which thing He wished to be the daily Sacrifice of the Church; which, although she is the body of the Head itself, learns to offer herself through Himself." (De Civ. Lib. x. cap. 20.)

Certainly this application of the Eucharist may be considered a sacrifice of obedience, rather than a commemoration of the atonement: but either way it argues unity between us and our Sacrifice, which is the matter in question.[1] Without doubt it is the Sacrifice of obe-

[1] Dr. Hickes, in his Christian Priesthood Asserted, argues at length for a system of deputation, a term borrowed from Thorndike; and his argument runs counter to the view here maintained. He gives the following secular examples of deputation, or legal fiction: that among the Romans an unborn infant was reckoned as born, that a captive or exile was considered as living at home; amongst ourselves, that an exiled king is still considered to reign, and that the sovereign is supposed to sit in all his courts. Then for religious examples, he cites the union between man and wife, Gen. ii. 24; the Sacrifice of the Lamb from the foundation of the world, Rev. xiii. 8; the justification of Abraham, Rom. iv. 3, and of Christians, viii. 34; and finally our adoption, viii. 17; and then he adds his conclusion: "I hope it is no great or dangerous paradox to say, that by Divine fiction, or substitution, the bread is made the body, and the wine the blood of CHRIST in the holy mystery, and that by virtue of this substitution and mystical union between them, His Body is sup-

dience which our Church has in view when, in her sacrificial prayer, now so much displaced and disjointed, she says, "Here"—i.e. at the altar, and in connection with its sacrifice—"we offer and present unto Thee, O LORD, ourselves, our souls, and bodies, to be a reasonable, holy, and lively sacrifice unto Thee;" but the connection of the two offerings is very observable.

Thus, perhaps, that old dispute, as to whether ἡ

posed and deemed to be broken, and His Blood shed and sprinkled in the holy Sacrament as it was upon the Cross; or in other words, that the offering and breaking of the bread is supposed to be the offering and breaking of His Body, and in this mystical union and relation between them, and real identity as to all spiritual virtues and effects, the mystery of the holy Eucharist doth consist."

This very unsatisfactory passage would not have been quoted, but to show the singular weakness of the proofs brought in support of the "putative" or substitutional theory. For although there are probably fictions enough in the world, who does not see that there is none in supposing a child to exist which does really exist in the womb; nor in considering a man to have a political existence, as long as he is not a felon; nor in holding the king, who is the personification of royalty, to be present and to act where royal power is present and acts? Here all is reality, and no fiction at all.

Again, with the religious cases, man and wife are one flesh in a manner beyond our comprehension. The "Lamb slain from the foundation of the world" is a figurative expression indeed, but that of a blessed reality. The faith of Abraham was not a substitute for righteousness, in such sort, as that because he had one grace, he was supposed to have all, but was righteousness itself, and instrumentally united him to the Redeemer, in Whom He and we are justified; and surely to call our adoption a deputation, imputation, fiction, or any such term, is a grievous saying to those who believe that they are actually sons of GOD by a new birth, greater by far than the birth of nature,—even by that of the SPIRIT."

Then as to the unhappy conclusion for which all this argument is constructed; does not the proof hereafter offered show that the elements are deputed to *become*, and not to be considered the Body and Blood of our LORD, although in a manner not only unspeakable, but altogether unknown? And is not the Sacrifice, not a deputation of one thing for another, but a commemoration and pleading of an act which can never recur, by an act which applies it, in the same manner, as the intercession in Heaven does; not so as though GOD accounts the offering that which it is not, but beholding that which it is, He remembers for mercy those who claim to be members of that SAVIOUR in Whom they hung on the Cross, when He bare their iniquity by bearing their nature in the depth of its merited misery.

προσφορὰ τῶν ἐθνῶν (Rom. xv. 16) means the Eucharist of the Gentiles, or the Gentiles themselves, may be solved by considering that it means both, or rather one out of both;[1] that the Gentiles and their Eucharist were the same in the προσφορὰ, which commemorates Him Who redeemed man, and Whom man sets forth as his Redeemer before GOD, as GOD.

But certain sacrifices were appointed in the Law to be an ἀνάμνησις of sin, and not a release from it. Of these there was no participation. In regard to them, the priest could not be fully a priest, nor could the people identify themselves with the offering by participation. No man might eat thereof; and besides, the body of the victim must be carried out beyond the precincts and burnt; to signify, probably, that Israel would reject the one only true Sacrifice, and that the benefits of His Death would not be limited by the walls of Hebrew nationality, but would be free to the world.

The highest Sacrifice, then, and that which most signified CHRIST on the Cross, was incomplete to the Jew; a melancholy proclamation of present inadequacy, and a striking contrast to that perfection which the Christian enjoys: for to him the Sacrifice is preached as already offered: CHRIST has carried the wood of it Himself without the gates, and being rescued by no voice from Heaven, He died on it; and has left us an altar and sacrifice in commemoration and application, not like those others of less import, within the walls, but answerable to the greatest of all; He has left us a sin-offering, even Himself, of Whom all may partake, and uniting themselves with Him that was Sacrificed, may appropriate all the blessings which that Sacrifice has earned for their race.

The Passover and the Institution remain to be considered; and it is natural to take them together: for, as Bishop Andrewes observes, "In truth, the Eucharist

[1] The Eucharistic meaning of this passage is ably maintained by Dr. Hickes, The Christian Priesthood Asserted, c. ii. s. 10.

now in the Gospel is that the Passover was under the Law—the antitype answering to their type of the Paschal lamb. It is plain from the immediate passage of it from the one to the other, that no sooner done, but this began. Look how soon the Paschal lamb eaten, presently the Holy Eucharist instituted, to succeed in the place of it for ever." (Serm vii. Of the Res.)

If the Passover was a sacrifice, it is most probable that the Eucharist also was. Thus stands the case. But several classes of persons are unwilling to allow the Passover to be a true Sacrifice; in which case the argument falls to the ground. Among these persons were the Unitarians of the last century, who denied that the Passover is a sacrifice, in order to evade the force of S. Paul's assertion, "CHRIST our Passover has been sacrificed for us," (1 Cor. v. 7.) Added to these are they also who fear the analogy, because all Israel partook of the Sacrifice when it was offered.

But Archbishop Magee, (No. xxxv.,) proves that the Passover was a sacrifice, appealing to Ex. xii. 27; xxiii. 18; xxxiv. 25; Deut. xvi. 2, 4, 5, 6. Moreover, the lambs were brought into the Temple, and the blood sprinkled (Ex. xxiii. 18; 2 Chron. xxx. 15, 16; xxxv. 11.) Only Lev. vi. 30 forbids us to think that the blood was sprinkled within the tabernacle.

Nor is it any objection to this view, that the heads of the companies who offered the lamb, and not the priest, slew it; for it was no necessary part of the priest's office to slay the animal, which might be done by the offerer. (Lev. i. 4, 5; iii. 2; iv. 24.) The priest discharged his duty in sprinkling the blood, as indeed he did at this particular sacrifice, and in placing upon the altar that which was to be placed there. (2 Chron. xxix. 22; xxxv. 11.)

Now after this Sacrifice offered in the Temple, and consumed in the Upper Room was completed, our Blessed LORD prepared to institute the service which should succeed it. To this end, He first washed His disciples' feet, to teach them with what purity they

should always approach, and that even the baptised λελουμένος would need to wash νίψασθαι his feet in the constant channels of purification for those constant lesser infirmities, which, like the dust of the earth, defile the saints on their pilgrimage; as S. Augustine expounds Tr. lvi. in Johan. Ev. "After this, JESUS took bread, and having blessed, (or given thanks εὐλογήσας, S. Matth. S. Mark; εὐχαριστήσας S. Luke, S. Paul, He brake, and gave, saying, "This is My Body, 'which is being given on your behalf,' τὸ ὑπὲρ ὑμῶν διδόμενον, S. Luke, 'Which is being broken for you,' τὸ ὑπὲρ ὑμῶν κλώμενον, S. Paul. So far, there seems at first nothing either distinctly sacrificial or unsacrificial; although there is that which is priestly, namely, the consecration or blessing. The passage up to this point seems to make neither for sacrifice, nor against it; and yet there are two remarkable grammatical considerations which cannot be passed over. S. Luke says, "being given," not which shall be given: a term which certainly looks to an act proceeding at that very time; and it was not the act of communicating: for it is not given *to* you, but *for* you ὑπὲρ ὑμῶν. S. Paul also retains the present participle, whilst changing the word, which is very remarkable; and still more so is the term which he substitutes, "being broken," which our LORD'S natural Body was not. He also adds *for* ὑπὲρ ὑμῶν.

That this was S. Cyprian's opinion, appears in the passage already cited, "Who is more a priest than our LORD JESUS CHRIST, Who offered sacrifice to GOD the FATHER, and offered this very thing which Melchizedek had offered, that is, bread and wine, to wit, His own Body and Blood?" (Ep. 63.)

S. Gregory Nyssen writes, "He Who disposeth all things according to His supreme power, does not await the necessity arising from the betrayal, nor the attack of the Jews as upon a thief, nor the iniquitous sentence of Pilate, so that their wickedness should be the commencement and cause of the common salvation of man-

kind; but by His dispensation He anticipates their approach, according to the mode of His Priesthood, which is ineffable and invisible to men, and offered Himself an Oblation and Sacrifice for us, being at once the Priest and Lamb of God Which taketh away the sin of the world. When was this? When His own Body is clearly exhibited eatable for food, by the Sacrifice of the lamb having been already completed: for the body of the sacrifice would not have been fit for food, if it had been alive. Therefore when He gave to His disciples to eat of His Body and to drink of His Blood, His Body had been ineffably and invisibly sacrificed according to His will by the power of Him Who dispenseth the Mystery." (In Christi Res. Or. 1, Tom. iii. f. 389. Ed. Ben.)

After the words just considered, our Lord added, "Do this for the remembrance of Me," or for the memorial of Me, τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. S. Luke and S. Paul alone add this sentence. Now, an argument may be drawn from two words contained in it.

The first question is as to what ποιεῖν means here. It may, certainly, refer to the whole action, as a command to repeat it. 'That which ye have seen Me do, do ye.' But as *facere* in Latin, so ποιεῖν also in Greek, may have a sacrificial signification. It actually has this sense in the LXX. Ex. x. 25; xxix. 36, 38, 39, 41; Lev. iv. 20; vi. 22; ix. 7, 16, 22; xiv. 19, 30; xvii. 4, 9; xxiii. 12, "and in more than twenty other places."[1] It would seem also to be used in this sense, 1 Tim. ii. 1; and certainly is so in a most remarkable passage, Heb. xi. 28; where S. Paul, speaking of nothing else than this very passover, the abolition and refounding of which we are now considering, says, πίστει πεποίηκε τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος.[2]

[1] G. H. Forbes. The Christian Sacrifice in the Eucharist.

[2] Ποιεῖν is also used sacrificially by S. Clement of Rome, Ep. ad Cor. i. 40, ποιοῦντες τὰς προσφορὰς αὐτῶν.

The late Dr. Arnold expressed the greatest contempt for this view,

Without other grounds, certainly one would not rest upon this criticism, but when we find a word used in that sense which other sound reasons would incline us to expect, we not only are led to embrace it, but to see in it a confirmation of those other arguments.

The same may be said of the word ἀνάμνησις. It may certainly mean a memorial, in the common sense of the word, a reminder; but this term also has a sacrificial use in the Greek of the LXX., our best Lexicon to that of the New Testament, as in Lev. xxiv. 7; and a kindred expression is used Lev. ii. 2, 9, 16.

Now if it be asked why so doubtful a word should be chosen to express so important a doctrine, it may be replied, first, that the doctrine does not rest on this word, and that it is nothing surprising to find vital truths at times obscurely expressed in the Scriptures; and secondly, with all reverence it may be thought, that the word was chosen with intent to guard against the danger of which the opponents of this doctrine stand so much in dread; that it was intended to prevent all notion of a new or distinct sacrifice, and to declare at every consecration, of which these words form part, that the Christian Sacrifice is and must ever be an ἀνάμνησις of that which was complete and final, once offered, and for ever availing.

To return to the Institution: after an interval, it would seem, the cup was appointed. Here, again, CHRIST took, blessed, and gave, saying, "This is My

grounding his opinion on his classical knowledge. But a remembrance of the expressions in Herod. ii. 49, and of the like term βοῦν ῥέζειν, Il. x. 292; ii. 400, would probably have modified his hasty decision. Certainly if he had regarded the LXX. as such an authority as it is in New Testament criticism, and had noted the constant use of the word there, he could no longer have expressed himself as he did. His was an example of the error, only too common, of scholars coming down into the region of theology, and expecting to carry all before them by classical arms: whereas, even proper Biblical criticism must be kept in subjection to the faith once received; or else man's seeming strength will be but his weakness, and his knowledge his ignorance. He will only darken counsel with words.

Blood of the New Covenant," S. Matthew, S. Mark; "This cup is the New Covenant in My Blood," S. Luke, S. Paul; "which is being poured out for many," ἐκχυνόμενον, the three Evangelists; of whom the two first use the proposition περὶ, the third ὑπὲρ: and S. Paul adds, "This do"—or offer, τοῦτο ποιεῖτε—"as often as ye drink, for the memorial of Me."

There is nothing, then, in the institution of the cup which militates against that which has been already advanced, and much which supports it.

6. *That the doctrine of a Sacrifice in the Holy Eucharist has been always held by the Church.*

It is not intended to carry down the proof of this statement lower than the first ages, because after that period no man will question it. Nor indeed will any considerable number of testimonies be added to those which have already been advanced by the way, in support of former statements, and which are sufficient to establish this without any addition.

S. Clement, the fellow-labourer of S. Paul, and whose name was in the Book of Life before he entered into the "land of the living," writes (Ep. 1 ad Cor. xl.): "We ought to do all things in order, which the Lord has commanded us to perform at the appointed times, and to perform the offerings and liturgies." Nor can anything be more rash than to suppose that S. Clement of Rome, in writing to Corinthians, speaks here of the Jewish Temple. He repeats the term προσφοραὶ in the same chapter, and chap. xliv., alluding to the rebellious conduct of the Corinthians, adds: "It will be no small sin to you if we eject from the episcopate those who have blamelessly and holily offered the gifts."

S. Ignatius (Ep. ad Ephes. v.) writes: "Let none be deceived: if any be not within the altar, he is deprived of the bread of God."

The altar here means the Church; but why so, if the

Church had no altars as centres of worship and unity? The same fact explains his words to the Magnesians, (c. vii.,) "Come together all of you as to one temple of the LORD, as to one altar."

And again to the Trallians, c. vii.: "He that is within the altar is pure; that is, he that does anything without the bishop, and presbytery, and deacon, this man is not pure in his conscience."

Justin Martyr (Dial. cum Tryph.) says of the cake offered upon purification from leprosy, that it was "a type of the bread of the Eucharist, which JESUS CHRIST our LORD commanded to offer ποιεῖν for a commemoration of the Passion which He suffered." Then he mentions the "sacrifices offered to Him in every place by us the Gentiles; that is, the bread of the Eucharist, and the cup likewise of the Eucharist." And again, he uses the word ποιεῖν twice together to describe an act which passes upon and terminates in the bread and wine; clearly showing that he did not regard the word as a loose and general command to imitate CHRIST; for he speaks further on "of the bread which our CHRIST delivered to us to offer for a memorial of His having made Himself incarnate for the sake of those who believe on Him, for whom also He became passible;[1] and concerning the cup which He delivered to give thanks over (or bless), and offer for a memorial of His Blood,"—*τοῦ ἄρτου ὃν παρέδωκεν ἡμῖν ὁ ἡμέτερος Χριστὸς ποιεῖν εἰς ἀνάμνησιν τοῦ σωματοποιήσασθαι αὐτὸν τοῦ ποτηρίου ὃ εἰς ἀνάμνησιν τοῦ αἵματος αὐτοῦ παρέδωκε εὐχαριστοῦντας ποιεῖν.* (Ed. Lut. 1615.)

S. Irenæus has already been cited upon the prophecy of Malachi. (Lib. iv. c. xxxii.) In the next chapter, however, he adds: "The Church offers through JESUS

[1] This and other like passages do not deny that CHRIST suffered for all, but apply the benefits of His Passion to those who are His. Thus S. Chrysostom (Hom. 16 in Heb. ix. 28): "Why for many, and not all? Because all have not believed. He died for all indeed. This is His part. That death was an equivalent *ἀντίῤῥοπος* for the destruction of all. He did not bear the sins of all, because they were not willing."

CHRIST;" and in that following, the famous passage occurs, "Quomodo autem rursus, &c.," in which the word offering occurs repeatedly, — "offerendo quæ prædicta sunt," "offerimus enim ei quæ sunt ejus," "præceptum faciendarum oblationum." "He wills us to offer a gift at His altar frequently, without intermission. There is therefore an altar in Heaven; for thither our prayers and offerings are directed."

Tertullian, speaking of Satan as imitating Christian rites, says: "And he celebrates the oblation of bread." (De Præscrip. xl.) And again, (De Oratione, xiv.,) he speaks of standing "at the altar of GOD," and of "participation of the sacrifice."

The testimony of S. Cyprian is only too full for this limited examination. He speaks of a schismatic as "an enemy of the altar, a rebel against the Sacrifice of CHRIST;" of daring to set up "another altar, and profaning the truth of the LORD'S Sacrifice—Dominicæ hostiæ veritatem—by false sacrifices." (De Unitate.)

He speaks of public prayer offered in Sacrifices (Ep. xxxvii.[1]); of not ceasing "in sacrifices and prayers" (lxi.); of the cup which is "offered in commemoration of Him." (lxiii.) Then follows the assertion before cited, that our LORD offered the Bread and Wine, "namely His own Body and Blood," after the order of Melchizedek; afterwards that our LORD "offered bread and the mixed cup;" and, "we find that the cup which the LORD offered was mixed; whence it appears that the Blood of our LORD is not offered—apparet Sanguinem Christi non offerri—if wine be wanting to the cup, and that the LORD'S Sacrifice is not celebrated with a lawful consecration—sanctificatione—unless our oblation and sacrifice answer to the Passion;" that "water alone cannot be offered;" that "in the sacrifice which CHRIST offered no one but CHRIST is to be followed:" and there are very many like passages in the same letter, besides that which is so well known,—"For if JESUS CHRIST

[1] Ed. Fell. Brem.

our LORD and GOD is Himself the Chief Priest of GOD the FATHER, and first offered Himself as a Sacrifice to the FATHER, and commanded this to be done for a commemoration of Himself, that priest indeed truly performs the part of CHRIST, who imitates that which CHRIST did, and then offers a true and full sacrifice in the Church to GOD the FATHER, if he begins to offer according to that which he sees that CHRIST Himself offered." Shortly after which, follows the passage already cited, "The Sacrifice which we offer is the Passion of the LORD."

S. Athanasius speaks of the "oblation" as *the* service; for he says, in answer to a false report, "There was no oblation if the catechumens were within." "Nor was he offering who was sick and lying in his cell." (Nar. quomodo e Tyro abierit in Æg. Athan. Alex. Ep.)

S. Cyril of Jerusalem (Cat. Myst. v.) says: "After the spiritual sacrifice has been completed, ἀπαρτισθῆναι," —that is to say, consecrated; for just before he had said, "We beseech the merciful GOD to send the HOLY SPIRIT upon the (gifts) lying before, that He may make the bread the Body of CHRIST, and the wine the Blood of CHRIST." After the consecration of "the spiritual sacrifice, the unbloody service over, ἐπὶ, that sacrifice of propitiation, we beseech GOD for the common peace of the Churches. . . . We all supplicate Thee, and offer to Thee this Sacrifice." And again, almost immediately, he speaks "of the holy and most terrible Sacrifice presented," or 'lying before,' προκειμένης; and further on, "We offer CHRIST sacrificed on behalf of our sins, propitiating the Merciful One for them and us."

It would be vain to add the testimony of S. Ambrose, S. Chrysostom, and S. Augustine, for no man can question their doctrine upon this point; but this reference to S. Cyril, whilst describing the service of the Eucharist, naturally turns our thoughts to the ancient Liturgies, which express, not what this and that Doctor

thought and said, but what the whole Church believed, acknowledged, and practised.

Liturgy of S. James (Renaud. Lit. Or. Ed. Par. 1716): "Reject not us sinners presenting to Thee this fearful and bloodless Sacrifice."

"Receive from the hands of us sinners these gifts set forth by Thy goodness, O LORD; and grant them to be acceptable, and sanctified by the HOLY GHOST, for the propitiation of our sins and the ignorances of Thy people."

Liturgy of S. Basil Alex.: "Thou hast committed to us the dispensation of Thine only beloved SON, and the mystical celebration of this Sacrifice."

Liturgy of S. Greg. Theol. Alex.: "Thou hast delivered to us the ministration of this bloodless Sacrifice."

"Grant me to stand without condemnation at Thy holy altar, and to offer to Thee this spiritual and bloodless Sacrifice."

Liturgy of S. Mark: "Through Whom, giving thanks, εὐχαριστοῦντες, we offer this spiritual and bloodless service, which all nations offer to Thee, O LORD, from the rising of the sun."[1]

"Receive, O GOD, to Thy holy and heavenly and spiritual Altar, the Eucharist, τὰ εὐχαριστήρια, of those who offer the sacrifices and the offerings."

Liturgy of S. Chrysostom (Goar. Rit. Græc.): "We offer to Thee Thine own out of Thine own"—that is, the elements. "Moreover—ἔτι—we offer to Thee this spiritual and bloodless Sacrifice."[2]

Sacramentary of S. Leo: "Continually sacrificing the Victim of Thy praise, of which just Abel instituted the figure, the legal lamb also manifested, Abraham celebrated, Melchizedek the priest exhibited; but the True Lamb, and Eternal High Priest, CHRIST born to-

[1] It will be perceived that this venerable liturgy here assumes the interpretation of Mal. i. 11, defended p. 97.

[2] Quoted by W. Palmer. Or. Lit. c. iv. s. 10.

day fulfilled." (P. 470, Lit. Rom. &c. Murator. Ven. 1748.)

"Look propitiously, O LORD, upon the offering of Thy people, in which strange fire is not (presented) upon Thy altars, nor the blood of irrational animals poured out; but through the operation of the power of the HOLY SPIRIT, the Body and Blood of the Priest Himself is now our Sacrifice." (P. 469.)

Sacramentary of Gelasius: "Grant to us, O LORD, we beseech Thee, that this saving Victim may both become the purification of our sins, and the propitiation of Thy power." (P. 692.)

Missale Gothicum: "These things we do (or sacrifice, facimus), holy LORD, Omnipotent FATHER, Eternal GOD, commemorating and celebrating the Passion of Thine only SON, JESUS CHRIST our LORD." (Tom. II. p. 518.)

Missale Gallicum: "This is the saving offering, this the true, this the fat Victim." (P. 601.)

7. *That the Eucharistic Sacrifice is a perpetual and invincible argument of the doctrine of the Atonement.*

At an earlier period of the inquiry it was sufficient to prove that the Eucharistic Sacrifice is no prejudice to that one perfect and final offering made by CHRIST in His sacred Passion and Death. In showing this a gentle irony was inseparable from the argument; for anything more contrary to fact cannot be imagined, than that one part of GOD's dispensation should oppose another; still more that the Divinely-appointed witness could contradict that to which it was appointed to testify. The very reverse is the case. For if deeds are more powerful than words, and devotional acts than dogmas, then the solemn representation before GOD of the sacrificed Body of CHRIST, and pleading the merits of His death and sufferings thereby, must be a most sure and plain memorial of that atonement which was

effected by the suffering of the "Just for the unjust," of that ἀντίλυτρον, which He Who took our nature upon Him paid by His sufferings in it.

As a fact, has there not been, and is there not still, a most clear, unequivocal, firm consent to this blessed truth in all those Churches which have retained the doctrine and practice of the Eucharistic Sacrifice? As a fact, does any member of those Churches venture to deny this doctrine, or explain it away, or is there the slightest disposition to do so?

Who could say sincerely Amen to the Liturgy which S. Cyril describes, and doubt the Atonement, not in the derivative sense of the word, but in that sense to which Christian custom has now limited it,—in that sense in which it is a reconciliation consequent and dependent upon the propitiatory Sacrifice of CHRIST?

Who can go with S. Chrysostom, when he writes (De Sac. Lib. iii. c. iv.): "For when thou seest the LORD sacrificed and lying, and the priest standing over the sacrifice and praying over it, ἱκετεύοντα, and all (the faithful) being dyed with that precious Blood, thinkest thou that thou standest any longer among men and upon earth?"—who can go with these words, and doubt the doctrine of the Atoning Sacrifice?

Again, the venerable Liturgy in the Apostolical Constitutions, called Clementine, after prayer that GOD will make the bread the Body of CHRIST, and the cup His Blood, proceeds: "Moreover, we supplicate Thee, O LORD, also on behalf of Thy holy Church from one end of the world to the other, which Thou hast purchased with the precious Blood of Thy CHRIST. . . . Moreover, we beseech Thee for the nothingness of me who offer to Thee, and for all the presbytery, for the deacons and all the clergy, that Thou wouldest make them all wise, and fill them with the HOLY SPIRIT. Moreover, we beseech Thee for the King, and those in authority, and all the army, that they may be at peace as regards us. . . . Moreover, we offer to Thee also on behalf of all those

who have pleased Thee from the beginning, ἀπ' αἰῶνος, saints, patriarchs, prophets, righteous, apostles, martyrs, confessors. . . . Moreover, we pray to Thee on behalf of this people." And then the intercession proceeds, embracing the world in its charity, and every member of the Church in its brotherly affection. Who could thus 'offer' on behalf of others without beholding Him Whose offering of Himself for us alone gives us a right to pray, much more to intercede; of Whose Body and Blood the elements offered were both the type and the shrine; and Whose death the whole action of the Sacrament was appointed to declare?

Or, to take our own service, as it stands: does anything so distinctly preach the Atonement to our people as the prayer of Consecration, saying, "Almighty GOD, our Heavenly FATHER, Who of Thy tender mercy didst give Thine only SON JESUS CHRIST to suffer death upon the Cross for our redemption; Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did command us to continue a perpetual memory of that His precious death, until His Coming again"?

And these words are no Protestant declaration against the Eucharistic Sacrifice, as some may suppose; no controversial, nor even dogmatic statement, but a pleading of the Passion of the SON before the FATHER; for it is part of the Consecration of the first Reformed Service, which recognized the Eucharistic Sacrifice, and which after the completion of the Consecration thus proceeds:

"Wherefore, O LORD and heavenly FATHER, according to the institution of Thy dearly beloved SON, our SAVIOUR JESUS CHRIST, we Thy humble servants do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, the memorial which Thy SON hath willed us to make; having in remembrance His blessed Passion, mighty Resurrection, and glorious Ascension, rendering unto Thee most hearty thanks for

the innumerable benefits procured unto us by the same, entirely desiring, &c.," as we now pray at the wrong time, but using the same sacrificial prayers and intercessions.

The effect of this doctrine may be estimated by the place it holds in manuals of devotion, and of the impression which such devotions must leave upon the mind.

To quote only from that most moderate and unsuspected writer, Bishop Patrick, who wrote a manual called "The Christian Sacrifice," which in 1701 had reached the twelfth edition. In this he writes:

"We commemorate also and show forth His Death unto GOD the FATHER. We set before Him this free-will offering of JESUS as a sufficient Sacrifice for the sins of the whole world. We magnify His bounty in this invaluable blessing, and make mention of this which His SON has suffered for us as a complete satisfaction for all our offences against Him."

And thus he prays:

"Behold, O LORD, the Bleeding Wounds of Thy well-beloved SON, in Whom Thou hast testified by a voice from heaven, that Thou art well pleased. Remember how His Body was broken for us, and His Blood poured out. In Him we believe Thou art perfectly satisfied, and therefore are bold to hope that Thou art reconciled to us on that account. O hear His dying groans, regard His agony and bloody sweat; by His Cross and Passion let our sins be blotted out, and by His glorious Resurrection and Ascension let us feel every evil affection and lust perfectly killed and crucified. We have nothing to plead, if He have not done enough and fulfilled all Thy will. But since He hath laid down His Life in obedience to Thee, O let us by virtue of that voluntary Sacrifice which now we represent before Thee obtain Thy mercy and grace." (Part ii.)

And again, in the "Mensa Mystica" of the same author:

"Let us die if He have not made a full satisfaction. We desire not to be pardoned if He have not paid our debt. But canst Thou behold Him, and not be well pleased with us? Canst Thou look on His Body and Blood which we represent unto Thee, and turn Thy face from us?" (P. 16.)

It may be said that Bishop Patrick, and the Anglican Divines generally, confine the Sacrifice to a representation of CHRIST'S sacrificed Body, and do not say "We offer CHRIST," but "We represent Him."[1] This form of expression guards that side of the truth over which it was natural to them to be jealous, after the controversy of the sixteenth century, and all the evils which led to it. The reader will judge whether it be not also the more primitive form of expression, and perfectly accurate, inasmuch as the offering of CHRIST in the Eucharist is by way of commemoration, and represents a single act which is past and concluded. At any rate, whatever difference of statement there may be on this point, it is unquestionable that both the Ancients and our own great Divines alike believed that the elements become by Consecration the Body and Blood of CHRIST. Since then both believed in His Presence, both believed the Eucharist to be a Sacrifice; and it has been shown above that the Oblation on the Cross was one, final, perfect, and concluded, and that our Blessed LORD'S presentation of Himself in Heaven on our behalf, which we copy on earth, is a memorial of that concluded action, why need we inquire too curiously into the statements of those who deny none of these things, but maintain them all heartily?

It has been shown, then, that as Baptism and its doctrine is the safeguard of that of Original Sin, so its sister Sacrament, the Holy Eucharist, is a standing testimony to the Atonement. The Font and the Altar are the witnesses of the Fall and of the Restoration of man, as

[1] Mr. Palmer (Or. Lit. Ch. iv. s. 10) states that none of the ancient liturgies "contain a verbal oblation of CHRIST'S Body and Blood."

well as the blessed instruments by which he arises out of the misery of the former, into the happiness of the latter, and continues therein.

Whatever therefore tends to slight and ignore the doctrine of the New Birth in the Font, and of the Sacrifice at the Altar, tends also, in that degree in which it has influence, to undermine and to weaken the two great truths which distinguish the Gospel, more than anything else, from human philosophies and systems.

It is then most melancholy, when those Christians who claim to themselves a sort of exclusive property in the doctrine of human corruption by the Fall, and of the Atonement of CHRIST on the Cross, and who desire to be always preaching CHRIST crucified,—it is most melancholy not only to see them neglecting witnesses far more effectual than words, but discrediting the memorials which GOD's love has set up as beacons to guide us, and to keep us clear from the shallows of rationalism and human philosophy.

It is distressing to those who respect the Evangelical Clergy, to witness this great inconsistency; but it is also most hurtful to themselves, to the Church, and to the entire Gospel which they so earnestly desire to maintain and to spread.

Plain Christians, however, who are satisfied with the first faith of the Church, will find rest for their souls, when they kneel at the Altar and join in the great Sacrifice of the Church, wherein she pleads the propitiatory Sufferings and Death of Him Who bade her and enables her thus to offer His Passion for remission of sin.

CHAPTER V.

THE PENAL DUE OF SIN.

1. *Of the tendency to consider sin only a moral disease.*

"SIN is a state of alienation from GOD. Of this evil man alone is the cause. The habit of sin is its own punishment, both from the war of passions which it produces, and from consciousness of alienation from Him Who alone can satisfy man's heart and mind. GOD waits to be reconciled. All the difficulty is on man's side, and none upon GOD's. GOD is unchangeable. Nothing can chill nor overcloud His boundless and unfailing love, which demands but the acceptance of itself. When sin is surrendered by the sinner, the Divine wrath ceases forthwith. In fact it was never anything else than the necessary distance of the All Holy One from the unholy. This boundless love demands no atoning sacrifice for sin, and inflicts no eternal punishment on sinners, for whom there is hope even after death in the immeasurable depths of GOD's love and mercy."

Language such as this is familiar to us in these days, and it will be readily seen that many of these statements are strictly and most blessedly true; and yet, notwithstanding, containing what they do, and leaving out what they do, they form a body of Socinian error.

Certain it is from GOD's own Word that He made man righteous; that man produced the breach between Heaven and earth; that sin alone separates him from his

God; that God has yearned for man's salvation so as to give up His Only Beloved Son to the Cross for his redemption; that He beseeches men to be reconciled to Him; that He is unchangeable, and without passions. It is also true that sin does punish itself; that alienation from God is misery. No man ever admitted this, or rather felt it, and taught it more than S. Augustine, as in those well-known and much loved words: "Thou hast made us for Thyself, and our heart is restless until it reposes on Thee." (Conf. I. ch. i.) And again: "The anger of God is not like that of man, that is to say, the disturbance of an excited mind, but the tranquil ordinance of just punishment." From this statement the same Father proceeds to show how God did not shut up His mercy towards man, but sent a Mediator, in Whom they that believe might be delivered from the guilt *(reatu)* of sin both original and actual, and so "be freed from perpetual damnation." (Tr. in Johann. Ev. cxxiv. s. 5.) And again in another place, he unites the two great truths, that God will spare when the sinner forsakes his sin, and that sin merits punishment, when he says: "What does He hate? Iniquity. Does He hate thee? But is there iniquity in thee? God hates that, do thou hate it also, that ye may both hate one thing. For thou shalt be a friend to God if thou hate what He hates. So shalt thou also love what He loves. He is One Who will punish sin, for a rod of government is the rod of His kingdom. But (sayest thou) suppose He do not punish sin? Nay, it is impossible; sin must be punished: if it were not punished, it would not be sin." (Enarr. in Ps. xliv. sec. 18.)

2. *Origin of the error in question.*

These views have deeply seated and permanent causes; causes which may lead to them in one age as well as another, unless counteracted. For such teaching represents our fallen condition as not irremediable by itself;

implying, that if man can anyhow rise again to virtue, he can also rise again to God's favour, a notion well pleasing to pride: and if this be true, then assisting grace is required by us, not mediation, and still less atonement.

But then they who have dispensed with one supernatural remedy are prone to dispense with another; and in place of prevenient and continuing grace, education, knowledge, intellectual exercise, social advancement, are soon introduced, all which again flatters our pride, and peculiarly suits times in which knowledge, however superficial, is widely diffused, and in which artistic invention and scientific discovery abound.

Besides, sin is so much less sinful in our eyes in proportion as its consequences are less severe and enduring: so that it suits a lax morality to forget, or deny the awful protest of God against iniquity which is proclaimed by the punishment of sin, by way of retribution, not chastisement.

These allurements to inadequate views of sin, influence worldly or unrighteous persons; but there are others which entice good men, and all the more in some respects, the better those persons become.

For growth in holiness is growth also in love, both toward God and toward man: and surely the more a Christian loves God, the more sensible does he become that God is love. If perfect love casts out fear, then the more a man is enabled to love; the more he habitually contemplates that one absorbing attribute of the Beloved; the more he desires to conform everything to the law of love, and endeavours to see everything in the light of this love, so much the sooner may such a partial, narrow-hearted, narrow-minded being as man unconsciously fall into error. As we now are constituted, we feel that in Heaven we could never bear to think even of hell. Were we once in Heaven, it might be otherwise with us than we suppose. But imperfect as we now are, we are incapable of understanding the

co-existence of Heaven and hell, and of reconciling the attributes of One and the same GOD, when He assigns eternal happiness to some of His creatures, and eternal misery to others.

See how we have reached the old source of idolatries and heresies, the parallel existence of GOD and of evil, a source which, how perilous it is to human nature, all history witnesses. Moreover, this difficulty appears to be greater and more dangerous to a man the more holy he grows, unless increasing humility and faith keep pace with advancement in righteousness.

The other great branch of love also, love of man, presents its temptations as well. The more a Christian loves his erring brother, the more disposed is he to hope against hope; the greater is the inducement to act upon that blessed habit beyond the limits of hope, even to hope for those who are in the regions which are hell, for the very reason that no hope lives in them.

These are some of the permanent temptations to regard sin as a habit only, and a remediable disease. But there are other inducements peculiar to particular eras.

The doctrines of Calvinism, which by reaction produced Socinianism, would in the same way of reaction promote the antagonist notion that man's position in the sight of GOD wholly depends upon his own moral state, and that this again depends on himself. Again, nothing would promote the erroneous view that GOD is Love only, and not Holiness and Justice as well, more than the assertion of a Divine intention that man should fall, and that some only of the fallen race should arise again.

As a matter of fact, that method of explaining the Atoning Sacrifice of CHRIST already protested against, whereby GOD is represented as accepting an arbitrary victim, one for another, and not rather all guilty human nature recapitulated in the Second Adam, this doctrine has tended by way of reaction to advance the partial, erroneous, and dangerous position already described.

3. *Refutation from analogy.*

It is presumed that Bishop Butler is unanswerable in the following argument: "As Divine punishment is what men chiefly object against, and are most unwilling to allow; it may be proper to mention some circumstances in the natural course of punishments at present, which are analogous to what religion teaches us concerning a future state of punishment; indeed so analogous, that as they add a farther credibility to it, so they cannot but raise a most serious apprehension of it in those who will attend to them.

"It has been now observed, that such and such miseries naturally follow such and such actions of imprudence and wilfulness, as well as actions more commonly and more distinctly considered as vicious; and that these consequences, when they may be foreseen, are properly natural punishments annexed to such actions. For the general thing here insisted upon, is, not that we see a great deal of misery in the world, but a great deal which men bring upon themselves by their own behaviour, which they might have foreseen and avoided. Now the circumstances of these natural punishments, particularly deserving our attention, are such as these; that oftentimes they follow, or are inflicted in consequence of actions, which procure many present advantages, and are accompanied with much present pleasure; for instance, sickness and untimely death is the consequence of intemperance, though accompanied with the highest mirth and jollity: that these punishments are often much greater, than the advantages or pleasures obtained by the actions, of which they are the punishments or consequences. That though we may imagine a constitution of nature, in which these natural punishments, which are in fact to follow, would follow, immediately upon such actions being done, or very soon after; we find on the contrary in our world, that they are often

delayed a great while, sometimes even till long after the actions occasioning them are forgot; so that the constitution of nature is such, that delay of punishment is no sort nor degree of presumption of final impunity: that after such delay, these natural punishments or miseries often come, not by degrees, but suddenly, with violence, and at once; however, the chief misery often does: that as certainty of such distant misery following such actions, is never afforded persons; so perhaps during the actions, they have seldom a distinct, full expectation of its following: and many times the case is only thus, that they see in general, or may see, the credibility, that intemperance, suppose, will bring after it diseases; civil crimes, civil punishments; when yet the real probability often is that they shall escape; but things notwithstanding take their destined course, and the misery inevitably follows at its appointed time, in very many of these cases. Thus also though youth may be alleged as an excuse for rashness and folly, as being naturally thoughtless, and not clearly foreseeing all the consequences of being untractable and profligate; this does not hinder, but that these consequences follow, and are grievously felt throughout the whole course of mature life. Habits contracted even in that age, are often utter ruin: and men's success in the world, not only in the common sense of worldly success, but their real happiness and misery, depends, in a great degree, and in various ways, upon the manner in which they pass their youth; which consequences they for the most part neglect to consider, and perhaps seldom can be properly said to believe, beforehand. It requires also to be mentioned, that in numberless cases, the natural course of things affords us opportunities for procuring advantages to ourselves at certain times, which we cannot procure when we will; nor ever recall the opportunities, if we have neglected them. Indeed the general course of nature is an example of this. If, during the opportunity of youth, persons are indocile and self-

willed; they inevitably suffer in their future life, for want of those acquirements, which they neglected the natural season of attaining. If the husbandman lets his seed-time pass without sowing, the whole year is lost to him beyond recovery. In like manner, though after men have been guilty of folly and extravagance *up to a certain degree*, it is often in their power, for instance, to retrieve their affairs, to recover their health and character; at least in good measure: yet real reformation is, in many cases, of no avail at all towards preventing the miseries, poverty, sickness, infamy, naturally annexed to folly and extravagance *exceeding that degree*. There is a certain bound to imprudence and misbehaviour, which being transgressed, there remains no place for repentance in the natural course of things. It is further very much to be remarked, that neglects from inconsiderateness, want of attention, not looking about us to see what we have to do, are often attended with consequences altogether as dreadful as any active misbehaviour from the most extravagant passion. And lastly, civil government being natural, the punishments of it are so too: and some of these punishments are capital; as the effects of a dissolute course of pleasure are often mortal. So that many natural punishments are final to him who incurs them, if considered only in his temporal capacity: and seem inflicted by natural appointment, either to remove the offender out of the way of being further mischievous; or as an example, though frequently a disregarded one, to those who are left behind."

Then after referring to the terrible beginning of the Book of Proverbs, the Bishop proceeds:

"Indeed, when one has been recollecting the proper proofs of a future state of rewards and punishments, nothing methinks can give one so sensible an apprehension of the latter, or representation of it to the mind; as observing, that after the many disregarded checks, admonitions and warnings which people meet with in

the ways of vice, and folly, and extravagance; warnings from their very nature, from the examples of others, from the lesser inconveniences which they bring upon themselves, from the instructions of wise and virtuous men: after these have been long despised, scorned, ridiculed: after the chief bad consequences, temporal consequences, of their follies, have been delayed for a great while; at length they break in irresistibly, like an armed force: repentance is too late to relieve, and can serve only to aggravate their distress: the case is become desperate: and poverty and sickness, remorse and anguish, infamy and death, the effects of their own doings, overwhelm them beyond possibility of remedy or escape. This is an account of what is in fact the general constitution of nature." (Anal. Part i. ch. ii.)

These facts Bishop Butler sets against various objections, amongst which is this, that an Infinite Being "must be incapable of offence and provocation."

The irrevocable punishments then which follow upon disobedience to nature, are an argument for future retributive judgments with no remedial effects, in return for disobedience to religion. And when we see men dying in poverty and in all manner of misery without any repentance ensuing; when we behold punishments neither restoring a man to happiness in this life, nor preparing him for happiness in the next, we seem to witness with our own eyes the temporal government of God running into the eternal: we perceive as well as believe the union between them; and we feel that we are more than justified in our appeal to analogy.

4. *Argument from Scripture.*

If the sequence of punishment upon irregularity, carelessness, and vice, were only part of a general disorder, no index of the Divine character, and no sign of a retributive system in God's dealings with men, sacred history at any rate should be free from such anomalies;

should witness to the corrective character of all punishment; and should typify the ultimate triumph of good in every man, not merely in spite of man.

So far from this being the case, the first creature which encounters us in Scripture after the creation of man, is the head of an order of beings whose fall is always represented as hopeless, and whose punishment seems to add to the malice and cruelty of their character instead of amending it.

Then the Fall into which Satan enticed man was distinctly a punishment; and whatever increase of holiness may accrue to the saints by probation and conflict, the wildest imagination cannot picture it as anything else than a misfortune to millions of souls, and a distinct penal judgment upon the whole race of mankind.

Indeed, if man were so constituted as to be his own punishment on falling from GOD, and to be necessarily evil and miserable through disobedience, then his very creation was under a law of retribution as ancient and as certain as that of the goodness which called him into existence. In other words, human nature never knew GOD as a GOD of love only, but was created under righteousness and judgment.

In the great visitations for sin GOD's vengeance has been final in all cases, but one, namely that of the chosen people who prefigured CHRIST's often-offending but indefectible Church. The punishment of the old world, of Sodom, of Egypt at the Red Sea, of the Canaanites, of Amalek, of Tyre, of Moab, of Ammon, were final, not corrective, but rather extinctive.[1]

Their destruction may indeed have profited others, a benefit which is not only compatible with vengeance, but peculiarly attached to it; because the more terrible the fall of the sinner, the more careful become the steps

[1] The mercies promised Isa. xix. 18, 25; Jer. xlviii. 47, xlix. 6, seem to be promises of admission into the Church, not of national restoration.

of the righteous; but to the subjects of the judgment it was simply destructive.

The same fact may be observed in the punishment of individual sinners. The punishment of David indeed was corrective, and produced a godly sorrow not to be repented of; but the sorrow of the world worked death in Saul, to whom judgments were morally poisonous.

Pharaoh, Balaam, Ahithophel, Ahab, Jehoram of Judah, and the last kings of Judah, were only made worse by the punishments which they felt or expected. They go down as it were quick into hell, the grave shuts her mouth upon them; and as far as their history teaches us anything, it teaches vengeance upon impenitent sinners, judgments not for correction of those upon whom they fall, but final, overwhelming, and hopeless.

It would be vain to cite particular texts containing denunciations of vengeance upon sinners. If ἐκδίκησις[1] is to be forced so as to mean correction, and ἀνταποδίδοναι[2] is to be deprived of its plainly retributive sense; if that most terrible of all punishments, judicial abandonment to sin, sin such as is mentioned in Rom. ii., is to be bent or tortured into an act of severe love to the very persons who are the subjects of it, there should be brought forward in justification of such violence, not only evidence from the analogy of life, and from sacred history, but plain dogmatic statements which enforce such a canon of interpretation. Human speculations upon the character of that Being, and still more upon His actions, concerning Whom we know almost nothing of ourselves, will not suffice in the face of these testimonies.

5. *Argument from Sacramental Remission.*

The sons of the Church, however, have an answer of their own for such theories, over and above those already brought forward—over and above also that which might

[1] S. Luke xxi. 22; Rom. xii. 19; 2 Thess. i. 8, &c.
[2] Rom. xii. 19; 2 Thess. i. 6.

be drawn from the direct and indirect testimony of early writers,—from their allowing no room for such notions by their silence, and no toleration for them by their statements. This additional Catholic argument is derived from the remissive effect of Baptism, of the Eucharist, and of Absolution. These rites treat sin as a crime which requires forgiveness. They proffer pardon as well as assistance. They loosen the chains of the past, as well as provide for the present and future. They remit punishment, as well as convey favour; and witness therefore to the existence of that which merits GOD'S judgment, and without remission, must suffer it.

It may indeed be argued that forgiveness of sin is not bestowed without sanctifying grace; so that when it is said that Baptism, for example, conveys remission of sin, only a moral change is signified, wherein a man believes, repents, receives the HOLY SPIRIT, and is no longer under GOD'S wrath, because he is no longer a meet object for anger.

But although it may be true, that there is no gift of pardon without a gift of grace to retain it, it by no means follows that the two gifts are the same; and there are sacramental actions which distinctly indicate the separate nature of the two benefits spoken of. Confirmation, Ordination, Benediction, have nothing to do with remission of sin, although they convey assisting grace to the Christian; whilst Absolution, although there are grounds for believing that it is accompanied by spiritual help for future holiness, conveys no intimation of this in its name, and received none at its institution; unless the breathing of the HOLY GHOST upon the Apostles in the upper room be taken to indicate it. Moreover, the fact that Absolution, whether general or special, as the case may have required, always preceded the reception of the Body and Blood of CHRIST in the Eucharist, points most clearly to pardon as something distinct from sanctification, and in some cases, and to some extent, previous to it in time.

It has already been made apparent during the discussion of original sin how the distinctive nature of guilt is manifested by the Sacrament of Baptism. It was shown that concupiscence both departs and remains at regeneration, dies in guilt, lives in power; although that power is checked by the counteracting grace which dwells in the members of CHRIST. The guilt is taken away; the principle, that is concupiscence, which was guilty, and tends to guilt, remains, although not without remedy. If this is true, the question falls to the ground; a case is established in which guilt and corruption are separated: and that it is true, the evidence above tendered maintains.

In the Eucharistic offices, as has been mentioned already, Absolution precedes Communion, and that in more ways than one. The excommunicated are absolved; private confession, if need be, obtains Absolution; and then during the service itself some form of Absolution has generally been used from the earliest times.

Added to this is the Sacrifice, the pleading of the Passion of CHRIST for remission of sin, as has already been shown.

Afterwards, and still further, the faithful by receiving obtain a double benefit, both forgiveness and strength. For when it is said in the institution, "This is My Blood of the New Testament, which is being poured out for many for the remission of sins,"[1] can we doubt that they who rightly and worthily receive obtain that remission? And no objection drawn from the previous absolutions can prevent this conclusion, as though no more remission were needed; for then should we cease to use the LORD'S Prayer again and again, and should cease to pray for CHRIST'S coming, if the repetition of acts impetrative of grace were in itself contradictory.

Accordingly in the Liturgy called Clementine, in the

[1] S. Matt. xxvi. 28.

post-communion prayers it is said, "Having partaken of the precious Body and the precious Blood of CHRIST, let us give thanks to Him Who has counted us worthy to partake of His holy mysteries, and let us beseech Him, that it may be to us not for judgment, but for salvation, for benefit to soul and body, for safeguard to piety, *for forgiveness of sins*, for the life of the world to come."

The Liturgy of S. Chrysostom prays "that it (i. e. the Sacrament) may be to the partakers for watchfulness of soul, for forgiveness of sins."

That of S. James in like manner: "That it may be to those who partake from them (the Body and Blood of CHRIST) for forgiveness of sins." And again in thanksgiving afterwards: "We give thanks to Thee, O CHRIST our GOD, that Thou hast counted us worthy to partake of Thy Body and Blood for remission of sins, and for life everlasting."[1]

Now the absolutions given to penitents before they were permitted to communicate, and that in the Liturgy for all the faithful there present, speak (as was mentioned above) of remission distinctively, as of something separate from preventive or continuing grace. Indeed, it is the characteristic of this ordinance of CHRIST to witness to the existence of sin as a crime, or a debt; as something which must be removed over and above that moral condition which produced it, and which was increased by it.

When our LORD said to His Apostles, "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven,"[2] He could not mean that whoever should be made holy here by such means should remain holy in the next world: nor when in Jerusalem He breathed on His disciples, and said unto them, "Receive ye the HOLY GHOST: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye

[1] Neale, Tetral. Lit. [2] S. Matt. xviii. 18.

retain, they are retained,"[1] could He have intended the same thing as was contained in the commission to teach and to baptize given in Galilee. The verb used, ἀφίεναι is the very same word by which we are bidden to forgive, if we would be forgiven, S. Matt. vi. 14, 15; and it must therefore mean what man would understand from it;—man who too often hates long after his enemy has ceased to offend, and who by no means considers the amendment of the offender equivalent to his innocence, nor entitling him as of right to a pardon.

S. Augustine, in his second sermon on Ps. ci. s. 3, has a very remarkable passage containing the distinction contended for. "For what would it have profited Lazarus, that he went forth from the tomb, unless it were said, 'Loose him, and let him go?' CHRIST Himself, indeed, awoke him by His voice from the sepulchre, Himself restored life by shouting, Himself conquered the earthy mass laid upon him that was buried, and that bound one went forth: not therefore by his own feet, but by the power of Him Who brought him out. This takes place in the heart of the penitent. When thou hearest that a man repents of sins, already he has revived; when thou hearest that a man brings forth by confession the guilt of which he is conscious, already he has been led out of the sepulchre, but he is not yet loosed. When is he loosed? By whom is he loosed? 'Whatsoever things,' He saith, 'ye loose on earth shall be loosed in heaven.'"

Perhaps, therefore, nothing witnesses so plainly to the crime of sin, requiring the Divine pardon,—to the abiding load of guilt, and the life of the act of sin, until it is remitted,—as CHRIST'S blessed commission to absolve, together with its blessed exercise. It is a continual protest against the human view that mere reformation is enough; and no one will deny that it is peculiarly a Catholic practice, and the doctrine of it a Catholic doctrine.

[1] S. John xx. 22, 23.

And here it may be added, that as the numberless declarations of GOD'S desire to pardon men by no means preclude the Atonement, but belong to it, so neither do they preclude the means by which His desire fulfils itself; as, for instance, He touched the hearts of the people to cry, "What shall we do?" and then bade them be baptized for remission of sin.

In particular, when S. Paul says, "We pray you in CHRIST'S stead, be ye reconciled to GOD," (2 Cor. v. 20,) as though repentance were all that is needed, he said not this until he had twice declared (ver. 14, 15) that CHRIST died for all; that GOD had reconciled us to Himself by JESUS CHRIST (ver. 18); and that He had not imputed man's sin to him, as He might have done (ver. 19.) Then, and then only, he added the words in question, and immediately subjoined the wonderful saying already cited: "He hath made Him to be sin for us Who knew no sin,"—*ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν*,—calling into our minds the whole doctrine of Sacrifice. Surely there is nothing here in favour of considering sin as only a moral disease, or habit of soul, and not as a deed also, the due of which is retributive suffering.

6. *Eternal punishment.*

Nothing would conclude this argument so effectually as the admission of eternal punishment. If it is true that the impenitent are to suffer without hope for ever and ever, then doubtless sin has a terrible reality as a fact, and not merely defiles and corrupts the nature of the sinner, but offends against the holiness and Supreme Majesty of Him to Whom all creation stands in a relation of dependence and duty. Unhappily, so far from this terrible truth being admitted by those who do not perceive the true character of sin, and thus being serviceable to recover them from their error, they deny the penal desert of sin, for the very purpose of questioning the eternity of hell.

This whole argument, therefore, is really designed rather to establish the eternity of the punishment which will be awarded at the Judgment than to prove that sin earns retributive punishment. Nor was it mere verbiage to confirm this position by arguments, however needless they may have seemed at the time to those who were reading these pages; if it were only that the denial of the guilt of sin is the root of the denial of the atoning Sacrifice of JESUS. If sin be only a disease, whatever would serve to remove the corruption would serve also to remove the whole effect of transgression, and sanctification would be possible and sufficient without any atonement.

Again, many prevalent false opinions spring from the same error; as, for example, the secular notion that education can do everything, and the sectarian opinion that each man is his own Church, and can reconcile himself to GOD without resorting to the channels of pardon.

It may be thought, indeed, that so long as a man maintains that he can make his way to favour without help of the Church, only because he believes that CHRIST has paid his ransom, and smoothed a path whereon he can travel at any moment straight to peace and to safety, there can be no danger either of his denying the guilt of sin, or of forgetting its remedy. But it is not certain that persons will retain one link of a supernatural chain after surrendering another; and the flow of opinion sets towards a wider and more consistent unbelief than that of the man who rejects only a portion of the Gospel, and not the whole, as he might do upon the same principles. There neither is, nor can be, any guarantee for the permanence of a belief in sin as guilt, and in CHRIST as its atoning Sacrifice, in those who cast away the institutions which are both witnesses of the evil and of its remedy, and the very instruments whereby that remedy is applied.

But the value of the preceding arguments will be

allowed, when we seek to establish the terrible truth that the Judgment-day assigns the lost to an eternity of woe. GOD grant, of His mercy in CHRIST, that we establish it not against ourselves, but that, whilst standing or kneeling in spirit before these terrors, we may learn to pass the time of our sojourning here in fear.

The results of what has been said may be thus summed up before going into particular evidence: that sin is not only a disease, but a crime, and demands a punishment, as well as requires a medicine: that this punishment has been endured once for all in the person of JESUS CHRIST, SON of GOD and Son of Man, the Second Adam: and that He has appointed sacramental rites which witness to the guilt, as well as the moral corruption of sin, and take it away; applying His Atonement to the receiver.

Moreover, however great is GOD'S mercy,—however much it exceeds our powers both of thought and of love,—there are in daily life and in sacred history instances of a punishment which is by no means a manifestation or instrument of that mercy to those on whom it terminates, whatever benefit it may confer upon others; but which is to them retributive and final, leaving no door for amendment, nor, therefore, for hope. To this it may be added that everything tends to exhibit this life as a place, or rather as *the* place of probation. For childhood prepares for youth physically, intellectually, and morally; and youth for maturity. We are placed in the midst of opportunities, by neglecting which we fail of our happiness; by availing ourselves of which we advance: in the midst of temptations; by resisting which we rise, but by yielding to which we sink lower than we were at the first.

If we regard the advantages which may be obtained by duly using the means of improvement placed in our power, then this life may be considered as a serial discipline: but if we regard the consequences of neglecting these means, life appears a continuous probation; each

deterioration or fresh absence of progress being the conclusion of some period of it.

This view of human life is strengthened by observation of particular laws of our being. Nature has prescribed certain times, and marked them out somewhat arbitrarily, to our thinking; times within which we must free ourselves from defects, and make progress towards perfection, or probably we shall never do either one or the other.

After a particular age, certain medical operations are unavailing, and attempts to learn some matters are generally fruitless: and it is said that a man's character becomes fixed at a certain time of life, and after it, changes most seldom. Old age, at any rate, is very rarely and slightly capable of improvement; and therefore in mentioning the probationary periods of life, as above, *maturity* was made the last of them: for generally death finds a man that which manhood has left him.

This is worthy of notice; for it may be replied to our argument from analogy, that these probationary periods afford an analogy for like periods *ad infinitum*, and give hope of moral improvement after death, sufficient to change a man's whole position at last.

It were presumptuous to deny that there may be moral improvement after death; but we just observed that as opportunities of moral and intellectual advancement in life imply moral discipline, so given periods within life imply probation. And now we are considering something further, namely, that one particular period of moral discipline is often final, and concludes discipline and probation as well, namely, the period of manhood. After this time, any great change for the better is so rare, that a natural law may be deduced to the contrary; and hence there is an example even in this life, not only of one period of discipline and probation closing, but of all periods terminating in one: which is surely a most serious consideration.

Finally, death comes, beyond which we know nothing

from nature, save that we can hardly believe that that for which all life, except old age, has been one long discipline should then for ever cease to exist. A man has lived and done certain acts in youth and in manhood; and the effect of those acts abides in himself, during the remainder of his life, and in the human race after his death. The effect of his example lives; the effect of his discoveries, of his labours, of his good works, of his bad. Shall *he* only die and cease to exist? This is an argument from analogy for a future life; but it is also an argument that the effects of conduct in this life endure in the next.

Again, childhood was a period, which led to another period of life; youth another, leading to another; manhood another, leading to age; age another. But the physical and intellectual constitution of the child affects the other periods of his life, and his conduct also affects them, to some extent. Still more does the conduct of youth live in manhood, and of youth and manhood in age. Shall not then the actions of all these periods, living as they did step by step previous to old age, live also together with those of old age in the condition to which age conducts?

It may be thought that old age is here made too passive and irresponsible. Be it so. In this case it constitutes the fourth disciplinary and probationary period; and one argument here pressed, but only one, must be dropped. And yet generally old age seems but a review of the past, and a prospect of the future; a state in which harsh outlines are softened, rather than changed, in those who improve during the evening of life. Evening is not a time of action, although in it somewhat may be arranged and perfected, which in the freshness of morning zeal, and in the heat of noontide labour, was rudely wrought, and left in an unfinished condition.

This seems to be our natural order; and when miracles of grace break up in mercy the course of the seasons, and create a new Spring, they testify by their

exceptional character to the natural law, and to their own rarity. Theologically, there is no limit to them, any more than there is to such conversions as that of the penitent thief; for GOD'S power and mercy are infinite; but practically there is a limit, known to Him Who governs by law. Much of the apparent improvement of old age is due to the death of the passions: which very death seems to sum up the probations, to a great extent, and is rather "a cold abstinence from evil deeds," than a real conversion and renewal of heart.

Age, then, seems to cut short a series of probations; and if age does not, death does: nor do past probations give hope of future; since each of them has a conclusion of its own, arguing an ultimate conclusion of its species. Nay rather, the more probationary periods can be shown to have existed, the less probable it is that any more are in store.

Instances of final punishment have already been cited from Sacred Scripture. None could more distinctly conclude a probationary period than the consequences of Adam's transgression. There are cases, however, of probation, and of punishment ensuing upon failure, altogether final in respect of that probationary period to which it belonged, whatever further effects it may have produced; so that each such instance is an argument of eternal punishment following upon impenitence.

Such is the case of Esau, who finally and irretrievably lost birthright and blessing; of the males of Israel who were excluded from Canaan after all the warnings and mercies which they had received; of Saul; of Solomon; of Jehoshaphat, in respect of his intercourse with Ahab, and its consequences; of the kingdoms of Judah and Israel; of the Jews during the period which elapsed between the Ascension and the Siege of Jerusalem.

The Parables also present the same fact. There we read of the foolish virgins who had one, and one only opportunity of being meet to enter the house with the bridegroom. There is the slothful servant, whose trial

was over, when his lord required the account. There are those who did not visit CHRIST afflicted, then, when only He could be so visited, that is to say, in this life. There is the drunken and violent servant, on whom his lord came suddenly, to cut short his career. There is Dives, who neglected Lazarus, once and for ever. In these instances, when the probation was completed, its result was enduring.

It is perfectly true, as S. Augustine teaches,[1] that eternal life properly means eternal bliss only: but on this very account that the term eternal means so much in the case of the saved, it must have a terrible significance in the case of the lost. Why is the heavenly life not called life, simply, but life eternal? For that same reason, surely, is the loss of it called death eternal. In Divine Scripture, not only is the same term applied to the two infinitely distant conditions of the justified and the damned, but it is applied in the very same breath, so as to indicate an intention, and to force the reader to dread as endless a hell, as he hopes for a Heaven eternal. This is done by the Prophet Daniel, (ch. xii. v. 2,) "Many of them that sleep in the dust of the earth shall awake, some to everlasting life,[2] and some to shame, and everlasting contempt;"[3] and again, S. Matth. xxv. 46. "These shall go away into everlasting punishment εἰς κόλασιν αἰώνιον, but the righteous into life eternal εἰς ζωὴν αἰώνιον." Elsewhere, this dreadful condition is called "fire unquenchable," (S. Luke iii. 17.) And again five times in one chapter (S. Mark ix.) where another like term is added, "the worm dieth not," οὐ τελευτᾷ. In the Book of the Revelation, the smoke of the torment of the lost "ascendeth up for ever and ever," εἰς αἰῶνας αἰώνων (xiv. 11; xx. 10,) which same expression describes the duration of Heaven (xxii. 5.) So also (xiv. 11,) it is added that the tormented "have no rest day or night," whilst in contrast by parallel,

[1] De Civ. Lib. xix. cap. xi.
[2] εἰς ζωὴν αἰώνιον. LXX. [3] εἰς αἰσχύνην αἰώνιον. Id.

(iv. 8; vii. 15,) the unwearied service of Heaven is described in the very same words: and whatever the sin be, upon which so terrible a judgment is denounced, it is declared with frightful distinctness that "Whosoever speaketh against the HOLY GHOST, it shall not be forgiven him, neither in this world, neither in the world to come," (S. Matth. xii. 32.)

S. Athanasius only varies the expression, when, discussing this passage, he calls the penalty "punishment without pardon," ἀσύγγνωστον τιμωρίαν: and he asks, "Whom shall he intreat, and what propitiation shall he be able to have, or what life, or rest shall he expect, who has thrust away from himself Him that saith, 'I am the Life,' and, 'come unto Me, all ye that labour and are heavy laden, and I will give you rest?'" (In illud Evan., Quicunque, &c.)

S. Irenæus says, "The punishment of those who do not believe in the Word of GOD, and despise His Advent, and turn back, is increased, being made not temporal only, but eternal. For to whomsoever the LORD shall say, 'Depart from Me, ye cursed, into everlasting fire,' those shall be always damned," (Adv. Hær. iv. 47.)

Tertullian writes, "The proudest mountains leap asunder from the seed of fire within; and that which proves to us the perpetuity of judgment, although they are devoured by it, they never come to an end. Who will not think these present punishments of the mountains examples of the judgment which threatens?" (De Pæn. xii.)

Again, he says that GOD will adjudge "His own worshippers to the retribution of eternal life, the profane to fire, equally enduring and continual," (perpetem ac jugem. Apol. xviii.[1])

"Gehenna," says S. Cyprian, "will always burn those assigned to it, and the devouring punishment with living flames: nor will there be any source whence

[1] Quoted by Bishop Pearson on the Creed, Art. xii.

the torments can ever receive a rest nor an end. Souls will be preserved for pain with their bodies in infinite tortures. . . . Then will be repentance without fruit, the penalty of pain, vain weeping, and useless entreaty. Too late they will believe in eternal punishment, who would not believe in eternal life." (Ad Dem.)

"If any one is a sinner," says S. Cyril of Jerusalem, "he receives an eternal body, capable of enduring punishment of sins, that, lying in eternal fire he may never be consumed." (Cat. xviii.)

S. Chrysostom thus speaks, "There is an incorruptible corruption which hath no end. There is a deathless death. If we depart thus, being corrupt, we have our corruption incorruptible and deathless: for burning and always being feasted on by the worm is incorruptible corruption." (Hom. 24 in Eph.)

"Men ask," he says, elsewhere, "whether the fire of hell has an end. That it has no end, CHRIST has declared, saying, 'Their fire shall not be quenched,'" (Hom. ix. in 1 Cor.,) and he proceeds to show how earthly punishments cover the whole of this life, and are therefore typically eternal, as S. Augustine likewise reasons, (De Civ. xxi. cap. xi.) "What? are we to consider that a man ought to be so long in chains as he was in doing that by which he deserved to be bound? when most justly a slave pays in fetters a punishment years long who has attacked or struck his lord by a word or deed which is over in the shortest space of time. When then, loss, ignominy, exile, slavery, are now commonly inflicted without relief, do they not in proportion to this life appear like eternal punishments? The man, indeed, who is punished with death for any great crime: do the laws estimate his punishment by the period in which he is being killed, which is very short, and not by this, rather, that they take him away for ever from the fellowship of the living? But what it is to take men away from this mortal city by the punishment of the first death, that is it to take away man from that immortal

city by the punishment of the Second Death. For as the laws of this city do not bring a man back into it who has been slain, so neither do the laws of that result in the recall to eternal life of him who has been damned with the Second Death."

This Father also speaks of "the interminable punishments of the wicked, who cannot be tormented for ever unless they also live for ever." (Ib. xix. cap. xi.)

Again, "In vain some, yea, rather, very many, pity with human feeling the eternal punishment of the damned, and the perpetual torments without intermission, and do not believe that it will be so; not, indeed, by opposing the Divine Scriptures, but by softening all severe passages according to their own inclination, and bending to a gentler meaning what they think was spoken in them more terribly than truly, 'For GOD will not forget to pity,' they say, 'nor restrain His mercies in His anger.' This, indeed, is read in the holy Psalm: but without any doubt it is meant of those who are called vessels of mercy, because not for their own merits, but through GOD's pity, they are freed from miseries. Or if they think this pertains to all, it is not therefore necessary that they should think that the damnation of those men can be ended, of whom it is said, 'and those shall go into eternal punishment,' lest in that way the felicity also of those concerning whom on the other hand it has been said, 'But the righteous into life eternal,' should be thought at some time to end." (Enchirid. de Fide, cap. cxii.) Then S. Augustine makes an extraordinary concession to these speculators, one which he by no means asserts to be his own opinion, and but little more than allows as tolerable in others. Such concession, however, only makes his testimony to the eternity of future punishment more remarkable, when concerning this he never wavers for an instant. It is clear that it is from no want of charity, nor of sympathy with the difficulties of others, nor from any desire to rule a doubtful point that he affirms the eternity of the

pains of hell. Few men have lived, so modest, so candid, so willing to leave hard questions open, so fired with love, as this gifted man. We cannot but conclude, therefore, that he considered this awful truth to be indubitable. It is also noticeable how differently he treats an opinion and a doctrine, so that the presence of a strange speculation in any ancient writer, in no way invalidates his testimony to matters of faith. S. Augustine proceeds: "But let them think, if this pleases them, that the pains of the damned are mitigated, at certain intervals, in some degree. For even thus the anger of God may be understood to remain on them; that is, damnation itself: for this, not a disturbance of the Divine Mind, is meant by the anger of God: as though in His anger, that is, whilst His wrath remains, He notwithstanding restrains not His mercies, not by giving an end to eternal punishment, but by applying or interposing relief to tortures. For neither does the Psalm say 'To finish His anger,' or 'after His anger,' but in His anger. Were this the only (punishment,) and as little of it as can be imagined in that expression; yet to perish from the kingdom of God, to be exiled from the city of God, to lack that vast abundance of the sweetness of God which He hath laid up for those that fear Him, and hath perfected for those that hope in Him,[1] this is so great a punishment that no torments which we know can be compared to it, supposing it eternal, and these of so many ages' duration as you will. That perpetual death, therefore, of the damned, will remain without end; that is, alienation from the life of God, and will itself be common to all, whatever men according to their human feelings may suspect concerning variety of punishments, relief or intermission of pains: even as life eternal will remain in common the property of all saints, with whatever distance of honours they may shine in harmonious order." (Enchirid. cap. cxii.

[1] Ps. xxxi. 19, Vulg.

cxiii.) Again, in a passage in which he claims the title of eternal life for Heaven exclusively, he distinctly asserts the eternity of hell torments, "We call that life eternal wherein is felicity without end. For if a soul lives in eternal punishments, the same with which the impure spirits themselves shall be tormented, it is rather death eternal than life. For there is no greater nor worse death than where death does not die. But because the nature of the soul, in that it was created immortal, cannot be without some kind of life, its greatest death is alienation from the life of GOD in an eternity of punishment." (De Civ. Lib. vi. cap. xii.)

Nor is it open to any member of the Church to believe otherwise, since She adopts the Creed commonly called that of S. Athanasius, which declares—

"Qui bona egerunt ibunt in vitam æternam: qui vero mala in ignem æternum."

Life and death eternal are set over against each other, co-extensive in duration, in order that an eternity of misery may chase us from sin into an eternity of bliss.

And now what is there to be set against this evidence? Surely human notions of GOD cannot compete with Revelation, nor can supposed deductions from Revelation be opposed to direct statements contained in it. That is to say, the highest ideas of the boundless mercies of GOD to which we can attain,—and our highest conceptions must ever be low, our widest very narrow, mere shallows and straits compared with that ocean of love: our noblest conceptions, and most true in themselves are misapplied, fall out of our grasp, become sun-chariots which we are not able to guide, the moment we attempt by their means to cross the plain teaching of Scripture and the Catholic testimony.

Will any appeal then to Origen, that most erratic of writers, who seems to have taught that even Satan and his lost spirits are recoverable? This would indeed be to make a Protestant use of the Fathers, opposing one man's speculation to universal consent.

"Origen is a heretic (you say)" writes S. Jerome, "what is that to me, who do not deny that he is heretical in many things? He erred concerning the Resurrection of the body, he erred concerning the state of souls, concerning the repentance of the devil." (Ep. lxxv. Adv. Vigil. Ed. Francof.)

S. Augustine most charitably speaks of Origen as "too full of pity in this matter," but of his error he says: "Non immerito reprobavit Ecclesia." (De Civ. Lib. xxi. cap. xvii.) Afterwards he states that the Church was unable to endure the argument of those who promise purification or pardon to the devil, even after the greatest and longest punishments. (Ib. xxiii.) Again he speaks of opinions of Origen: "Quas non recepit Ecclesia." (Ep. 169. s. 13.) And again, mentioning the notion of this writer that the wicked and even evil spirits may be saved at the last, he says: "Quod in Origene dignissimè detestatur Ecclesia." (De Gest. Pelag. s. 10.)

It is plain then what universal reprobation this novel opinion encountered, (novel, that is to say, to the Gospel,) and how inadmissible it is by those who believe in a Revelation of God, written in the Scriptures, and enshrined in the heart of the Church; beyond which none can endeavour to advance in either wisdom or charity, without failing in both.

CHAPTER VI.

THE TESTIMONY OF THE HOLY EUCHARIST TO THE INCARNATION.

1. *The effect of consecration.*

After our Lord had blessed the elements, He spake of them as His Body and Blood, without any qualification or reservation whatever: and it has been the uniform belief of the Church that the act of consecration makes the bread and wine to be the sacred Body and Blood of Christ Jesus. Before this mystery faith and love intuitively veil the eyes of reason which never can pierce it, and which would but suffer hurt and inflict it by attempting to do so. Yet although the "how" is not revealed, and perhaps could not be to man, as he is; yet certain facts connected with this truth are declared, which we must hold in union with it, lest our truth become distorted, and be a falsehood to us. Such are the natural presence of Christ in Heaven alone; the indissoluble union of the Divine Nature with the human in His Person; the fact that Christ cannot be divided, that He hath but one natural Body, and beside this only His mystical Body, the Church; that His sacred Body, which was always incorruptible, is now also immortal and impassible; and perhaps other truths, which like attracting planets keep our faith in its

course, and suffer it not to deviate and wreck itself by rushing exorbitantly upon one point.

The past controversies of the Church, the present, and probably those yet to come, compel attention to what is revealed concerning the condition of the elements after consecration. To say that they are changed or unchanged, may be true or false, according to the meaning which we attach to the words. It is necessary to state, if we are enabled to do so, whether this change be privative or cumulative; whether the elements become what they were not, remaining still what they were; or cease to be what they were, when they become what they were not.

This may seem to some a philosophical question, and worse than needless; but Divines know how necessary it has become in one particular controversy, and how it enters into former questions concerning the Incarnation itself: they cannot therefore shrink from it, if they would; and it will appear that a devout and reverent use may be made of the argument.

2. *That the effect of Consecration upon the elements is to make them that which they were not, even the Body and Blood of Christ.*

The Scriptural proof of this statement may be briefly stated. The three first Evangelists and S. Paul, all declare that the LORD "took bread," and having "blessed it," εὐλογήσας (S. Matt., S. Mark), "having given thanks," εὐχαριστήσας (S. Luke, S. Paul), "He brake" (All) and gave, saying, "This is my Body" (All).

Again, of the other element called "the cup" by all four witnesses, S. Matthew and S. Mark describe the consecration by εὐχαριστήσας, the term which they did not use before. S. Luke and S. Paul however, are so elliptical, that they insert no verb at all, neither "took," nor "blessed," and by this very grammatical defect they suggest our supplying both these words.

After consecration, S. Matthew and S. Mark describe our LORD as saying, "This is My Blood, that of the New Testament;" S. Luke and S. Paul however, "This cup is the New Testament in My Blood."

Now it may be argued that as the cup was not literally, but figuratively a covenant, so its contents were figuratively, and not literally, Blood.

But if, of two interpretations, the literal includes the figurative, whilst the evidence for the literal is stronger than that of the figurative, surely the former should prevail. Such is the case in this instance. The Blood is clearly that of the Covenant, and the Covenant was in CHRIST'S Blood. Yea, the Covenant was in that very cup, if that cup contained, as we maintain, the Blood of the Redeemer; specially if it is the Blood poured out to be drunk for remission of sin; so that the literal sense includes the figurative, whilst in support of it, we have four simple and unqualified statements as to the other part of the Sacrament, and two as to this, besides the simple, unqualified, and reiterated assertions of S. John's Gospel, chap. vi.

In a word; before the Sacramental deeds and words of CHRIST, the elements are only called bread and the cup, but after these they are repeatedly and unreservedly called His Body and Blood.

S. Ignatius ad Smyrn. vi., speaks of confessing "the Eucharist to be the Flesh of JESUS CHRIST." He does not say that we receive the Flesh of CHRIST in or by the Eucharist, but that the Eucharist is the Flesh of CHRIST.

Justin Martyr (Apol. ii.) states: "In like manner as JESUS CHRIST our SAVIOUR being made flesh through the Word of GOD, had both Flesh and Blood for our salvation, so we have been taught that the food which has been blessed (εὐχαριστηθεῖσαν) by prayer of the Word which is from Him, from which (food) our blood and flesh are nourished by change, are the Flesh and Blood of that JESUS Who was made Flesh."

S. Irenæus writes (Adv. Hier. Lib. v. cap. ii.): "Since therefore the mixed cup and bread which is broken[1] receives the Word of GOD and becomes the Eucharist, the Body and Blood of CHRIST, and from this the substance of our flesh increases and subsists, how say they that the flesh is not capable of the gift of GOD which is eternal life? the flesh which is nourished from the Body and Blood of the LORD?"

The Eucharistic elements are constantly called by S. Cyprian the Body and Blood of CHRIST. Moreover, in his letter to Cæcilius, upon the use of wine in the Eucharist, he makes the validity of the Sacrament depend upon the careful following of the example set by CHRIST at the institution. He says that the wicked "attack (invadunt) the Body of the LORD when they communicate." (De Lapsis.) So that there can be no doubt of his belief in an objective Presence in the Eucharist.

S. Athanasius speaks of the chalice as containing the Blood of CHRIST, at the time when communicants partake. He says to the Clergy: "It is yours alone to drink before others (προπίνειν) the Blood of CHRIST." (Apol. Sec.)

"We pray the gracious GOD," says S. Cyril of Jerusalem, "to send His HOLY SPIRIT upon the (gifts) presented, to make the bread the Body of CHRIST, and the wine His Blood. For that which the HOLY SPIRIT has touched, this is sanctified and changed." (Cat. Myst. v.)

"The bread of the Eucharist after the invocation of the HOLY SPIRIT, is no longer simple bread, λιτὸς, but the Body of CHRIST." (Cat. Myst. iii.) "When He Himself then declared and said concerning the bread, 'This is My Body,' who will thenceforward dare to doubt? And when He Himself confirmed and said 'This is My Blood,' who will ever doubt, saying, it is not His Blood? He changed the water into wine once at Cana of Galilee by His own will, and is He not worthy of credit, when He has changed wine into Blood?

[1] Fractus,—or made, factus.

Do not contemplate then the bread and the wine as bare ψιλοῖς, for they are according to the LORD's declaration the Body and Blood of CHRIST. Having learned these things, and being assured that that which appears bread is not bread, even though it is sensible to the taste, but the Body of CHRIST, and that which appears wine is not wine, although the taste tells this, but the Blood of CHRIST; and that David spake of old concerning this, singing, 'And bread strengtheneth the heart of man, so that his face is made cheerful with oil,' strengthen thy heart, partaking of it as spiritual, and make glad the face of thy soul." (Cat. Myst. iv.)

The change spoken of in the third and fourth lectures, is clearly consequent upon the consecration described in the fifth.

And here the testimony of the liturgies should be weighed which universally imply a change effected by consecration, and most of them by an invocation of the HOLY SPIRIT call upon GOD by the operation of the HOLY GHOST to change the elements, and "make them" the Body and Blood of CHRIST.[1]

"And we pray Thee," it is said in the Clementine Liturgy, "that Thou wouldest look favourably upon these gifts lying before Thee, Thou the GOD that needest nothing, and that Thou wouldest be pleased with them for the honour of Thy CHRIST, and wouldest send Thy HOLY SPIRIT upon this Sacrifice, the Witness of the sufferings of the LORD JESUS, that He may manifest ἀποφήνῃ this bread the Body of Thy CHRIST, and this cup the Blood of Thy CHRIST."

The Liturgy of S. Chrysostom has this prayer: "Make this bread the precious Body of Thy CHRIST, and that which is in this cup the precious Blood of Thy CHRIST." (Neale, Tetral. Lit.)

That of S. James prays: "Send down, O LORD, upon us and upon these holy gifts presented Thine All-

[1] Lit. of S. Chrys. S. James. Neale's Hist of Eastern Ch. Vol. I. pp. 575, 578.

Holy SPIRIT, that coming upon them with His holy, and good, and glorious presence, He may sanctify and make this bread the Holy Body of Thy CHRIST, and this cup the precious Blood of Thy CHRIST." (Ib.)

That of S. Mark in like manner says: "And moreover send down upon us, and upon these loaves, and upon these cups, Thy HOLY SPIRIT, that He may sanctify and perfect them, as Almighty GOD, and make this bread the Body and this cup the Blood of the new covenant of our very LORD, and GOD, and SAVIOUR." (Ibid.)

It is needless to add any other testimony than that of S. Ambrose. He says: "How great examples therefore do we use to prove that this is not that which nature formed, but that which the benediction consecrated, and that the force of the blessing is greater than that of nature? . . . It is clear that the Virgin conceived out of the order of nature, and this Body which we make —conficimus—is of the Virgin. . . . Before the consecration it is called another thing, after the consecration it is called Blood. And thou sayest Amen, that is, it is true." (Lib. de Myst. ix.)[1]

S. Chrysostom thus declares his belief of an objective Presence in the elements: "Tell me, wouldst thou choose to approach the Sacrifice with unwashed hands? I for my part do not think it; but you would rather not approach at all, than do so with filthy hands. Being thus

[1] It is difficult to pass the beautiful answer which this Father supplies unconsciously to those who would make CHRIST'S Body to mean the benefits of His Body, and His Presence the effects of that Presence, instead of the converse. He says: "CHRIST is in that Sacrament *because the Body of Christ is*. It is not therefore corporal food but spiritual. Whence also the Apostle says of its type, 'For our fathers ate spiritual food and drank spiritual drink.' For the Body of GOD is a spiritual Body. The Body of CHRIST is the Body of a Divine SPIRIT, because CHRIST is a Spirit. (Cap. ix. Ed. Par. 1661.)

The Catechism has carefully preserved this distinction by asking in *separate* questions what is the inward part of the Sacrament, and what are the benefits of partaking; making the Presence precede and be the cause of the profit.

careful in a small thing, dost thou approach with a filthy soul, and dost thou dare to touch? And yet He is held by the hand for a time, but into that (the soul) He is entirely dissolved ὁλόκληρος ἀναλύεται. What? dost thou not behold the vessels which are thus washed all round, and thus shining? Our souls should be more pure than these, more holy than these, and brighter. Why so? Because these are made such for our sakes. They partake not of Him that is within (τοῦ ἔνοντος), they perceive not, but we do." (Hom. 3 in Ephes.)

3. *That Consecration does not make the elements cease to be what they were before, but leaves them in the integrity and perfection of their own nature, true bread and wine.*

S. Paul says: "The bread which we break, is it not the Communion of the Body of CHRIST?" (1 Cor. x. 16.) Now according to the testimony of the Liturgies, the bread was not broken until after consecration, and this very passage, closely adhered to, suggests that the Apostolic practice was not the same as ours in this matter; for if it is the Communion of the Body of CHRIST when broken, it must become the Body of CHRIST before it is broken.[1]

But not to press this somewhat nice point, it is surely fair to infer, that consecration preceded the time when the bread could justly be called the Communion of the Body of CHRIST. And after this, that is, after the element had become "the Communion of the Body of CHRIST," it was still called bread by S. Paul.

But whatever may be the explanation of the term in this verse, there can no question be made in the next. There it is said, "We being many are one bread and one body: for we are all partakers of that one bread."

Now there is a beautiful symbolical meaning in bread. As in it many grains unite in one loaf, so many men are one in CHRIST'S Body the Church. But in this

[1] Palmer, Or. Lit. Vol. ii. ch. iv. s. 19.

passage it is not a figure which is intended, but rather a fact is being described; and not only that, but a process which is the converse of the other is implied in the figure. It is not said that many separate men by uniting together make up one bread; but that many separate men through communicating are made one by that bread, which assimilates them to itself, and unites them in itself, because it is the Body of CHRIST. Not many men—here—make one body, but one Body, the LORD'S, makes many men one.

S. Chrysostom thus comments on the passage: "Why did he not say partaking μετοχή? Because he wished to show something more, and to manifest the union as great. For not by partaking only, and receiving, but by being united, we communicate. For as that Body is united to CHRIST, so also are we united to Him through this Bread. And why did he add, 'Which we break?' For this we can see taking place in the Eucharist, but upon the Cross not at all, but the very contrary to it: for he says, 'A bone of Him shall not be broken.' But that which He did not suffer upon the Cross, this He suffers in the oblation for thee; and He endures to be broken asunder, that He may fill all. Then, since he said 'Communion of the Body,' and that which communicates is different from that of which it communicates, he destroyed even this difference, little as it seems; for having said the 'Communion of the Body,' he sought again to say something closer. Wherefore he added, 'That we being many are one bread, one body.' For why, he says, do I speak of communion? We are that Body Itself. For what is the bread? The Body of CHRIST. And what do the communicants become? The Body of CHRIST; not many bodies, but one body. For as the bread consisting of many grains is made one, so that the grains appear nowhere, and yet they exist, but their distinction is lost by their conjunction; so also are we joined to each other and to CHRIST. For thou art not nourished from one body and that man

from another; but all from the same." (Hom. 24, in 1 Cor.)

We see that S. Chrysostom calls the consecrated element at one time bread, and at another time the Body of CHRIST.

In the next chapter of the same Epistle, S. Paul repeats the same term. Of the consecrated bread and cup we eat and drink when we show forth the LORD's death till He come; and whatever they have gained by the benediction, they have not in verse 26 lost a right to their natural names, the very same names which they had in the three verses preceding, before they were consecrated. When, again, S. Paul says, "Whosoever shall eat this bread, and (or else 'or') drink this cup of the LORD unworthily, shall be guilty of the Body and Blood of the LORD; but let a man examine himself, and so let him eat of that bread, and drink of that cup," he clearly means the consecrated elements; which are to the wicked, no less than to the righteous, that which consecration has made them, so far as the sacramental act is concerned, although unspeakably different in their effect. If any one would maintain the contrary, he must join the party of Zuingle, and make the Sacrament a mere representation as it relates to the wicked. But after using the natural terms, the Apostle proceeds: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the LORD's Body," present to be perceived, or to be distinguished, by faith, from the bread which is mere bread, from the ἄρτος ψιλὸς or λιτὸς, or κοινὸς of the Fathers.[1]

Now it may be inquired, with reverence, why should the term bread be thus repeatedly used, and preserved as it were in the Sacred Scriptures, unless to

[1] Some may imagine, perhaps, that the word bread is thus used as a title of our LORD, Who is the True Bread from heaven; and so that its use rather confirms than impugns the doctrine of Transubstantiation. But it will be seen, on examination of these passages, that the Apostle employs it without figure, joining it with "cup," as he does.

teach the faithful that the entire nature of the element remains unaltered by consecration?[1]

The accidents of bread and wine would always speak for themselves. No Christian would ever doubt their existence; or, if he did so, it is difficult to see what harm his doubt could have done. Besides, it is usual to call things by that which is their most important quality. To us they most truly are that which constitutes their best and highest character, and the most profitable to the Church. Were it not, then, for some special reason, it were surely to be expected that the elements once consecrated should never be called by the faithful anything but that for Which alone the faithful respect them, and Which they love and adore,—even the Body and Blood of CHRIST their LORD? It seems, therefore, the wisest course, as well as the most dutiful and reverential, to suppose the vigilant use of these terms to be dogmatic, and to refer to questions likely to arise in the Church either concerning the Sacrament itself, or concerning facts to which that Sacrament witnesses, or both. And if we allow these terms to have an express dogmatic object, it seems also right, unless we are instructed to the contrary, to receive them entirely, and understand them simply in their natural sense; to believe, that is, that the bread is truly bread without reserve or defect—true bread, with all that appertains to the perfection of nature.[2]

But what so much appertains to the perfection of

[1] It is suggested to those who accept this argument, and who regard the wording of the Divine Scriptures as divinely accurate, that the constant use of the term *cup*, and not *wine*, in the Epistle to the Corinthians, and in the Gospels, excepting only the τοῦ γενήματος τῆς ἀμπέλου of S. Matthew, and S. Mark, may perhaps refer to the mixture of wine and water, which would have been obscured by the use of the word wine.

[2] The Church of Rome accounts for the use of the term bread after consecration, by saying that it has the species of bread, and retains its nutritive powers; and that in Scripture things are called what they seem to be, as when angels are called men, Gen. xviii., Acts i.; Catech. Rom. Pt. ii. cap. iv. s. 23. But does Holy Scripture speak thus in matters

nature as substance? It is that from which may be taken away all qualities which are not essential to its existence, which are not part of itself, and which will leave the subject the same notwithstanding such stripping. Substance therefore is especially the very thing itself, whether in physics or metaphysics. "Substance οὐσία is, to take an example, as man, horse; and the how much, as of two cubits, three cubits; and of what kind, as white, capable of letters; and relative, as double, half, greater; and where, as in the Lyceum, in the forum; and when, as yesterday, a year ago; and position, as he lies, sits; and having, as he is shod, he is armed; and doing, as he cuts, burns; and suffers, as he is cut, he is burned." (Aristotle, Categ. c. 4.)

According to this definition, the accidents which could be taken away, without affecting the substance, belong to the individual, and not to the genus. Thus, as whiteness, youth, height, &c., could be taken away from a horse, and leave it a horse; but head, instinct, life, heart, &c., could not be taken away with impunity: so from bread could be taken brownness or whiteness, heaviness or lightness, and the substance would remain as it was; but some degree of weight, some taste or other, some colour, and the material of which it consists must remain, or it would be no longer bread,—the substance would be affected. In other words, the substance of bread is not a metaphysical idea, nor an invisible power, but a combination of sensible materials with sensible effects proceeding therefrom. Those things which Roman controversialists call the accidents of bread and wine are really part of the substance. If they remain, the substance remains. In short, the

of doctrine? And if metaphorical speech is introduced by the Roman, why not by the Zuinglian? It would have been more to the Apostle's purpose, (1 Cor. xi.,) to speak of what the thing was, than of what it appeared, when he was protesting against sacrilegious treatment, unless he had at heart the assertion of the integrity of the earthly part of the Sacrament, for our edification.

substance of bread cannot cease to exist whilst taste, and weight, and nutritive power remain; and if this were otherwise, yet nothing can properly and truly be called by its former name, after that has been taken which is most truly itself, namely its substance, to which qualities adhere, or from which they fall off, leaving that to which they adhered or forsook unimpaired. It would be a Zuinglian figure of speech to call bread bread, if its substance were gone; and it is inconsistent in those who appeal to the *ipsissima verba* of Scripture, and refuse to allow a metaphorical sense to 'This is My Body,' to attach an unnatural meaning to 'Let him eat of that bread.' The truth, and the love of Him Who in these passages was not speaking in parable, but teaching a doctrine, forbid us to force His gracious words alike in both cases.[1]

Let us turn to antiquity. Justin Martyr, in the passage already referred to, (Apol. ii.,) says: "Those who are called deacons by us, give to each of those present to partake of the consecrated bread and wine and water, τοῦ εὐχαριστηθέντος ἄρτου. . . . We do not partake of these as common bread, nor a common cup." And again (Dial. cum Tryph.): "But concerning the Sacrifices offered in every place by us the Gentiles, that is the bread of the Eucharist and the cup of the Eucharist he foretells," &c. Nor is there here any economy or disciplinary reserve of the truth; for in the former passage he proceeds to declare plainly, as was before shown, that the bread is the Body of CHRIST, and the cup is His Blood.

S. Irenæus, in saying that the consecrated bread is

[1] The Church of Rome, however, thus stringently defines: "Si quis dixerit, in sacrosancto Eucharistiæ sacramento remanere substantiam panis et vini unà cum corpore et sanguine Domini nostri Jesu Christi negaveritque mirabilem illam et singularem conversionem totius substantiæ panis in corpus, et totius substantiæ vini in sanguinem, manentibus duntaxat speciebus panis et vini, quam quidem conversionem Catholica Ecclesia aptissime transubstantionem appellat: Anathema sit." Concil. Trid. Can. II. sess. xiii.

no longer common bread, and that the Eucharist consists of an earthly part and an heavenly, tacitly affirms the integrity of the element. (Lib. iv. adv. Hær. c. xxxiv.) His words will be quoted hereafter.

S. Cyril of Jerusalem has already been cited as saying: "The bread of the Eucharist, after the invocation of the HOLY SPIRIT, is no longer mere bread, ἄρτος λιτὸς, but the Body of CHRIST." (Cat. Myst. iii.) And this he said when he was distinguishing, for the very purpose of exalting the Eucharist in the eyes of his catechumens, and when he might have said naturally, and for his purpose justly, it is no longer bread at all. And again (Cat. Myst. iv.): "Look not then to the bread and wine as simply such, ψιλοῖς."

The words of S. Chrysostom upon the first Epistle to the Corinthians have been already cited, and a more remarkable passage will be brought forward presently. S. Augustine writes (Tract. xxvi. in Joh. Ev. cap. vi. s. 11): "Thou forgivest, it shall be forgiven thee; approach, receive—it is bread, not poison."

It is fair to quote this passage, but fair also to state that it may bear a sense foreign to the question at issue. S. Augustine is speaking of the consequence of unworthy receiving, and he may therefore be said to speak here of the effects, and not of the substance of the element. It is well also to acknowledge, how few, how very few passages there are in the Fathers which plainly refute Transubstantiation; not a tithe, probably, of those which declare what was the habitual thought of the Churches, the reality of the Presence of CHRIST'S Body and Blood. This is not to be wondered at, when as yet no controversy upon the subject was raised. In such case a very few passages are sufficient; nay, a few good testimonies are always sufficient to prevent any opinion from becoming a matter of faith which once, as is shown by them, was not such. This admission therefore is not so serviceable to Roman disputants, as it is instructive to those who claim the witness of antiquity

against innovations, but who will not yield to its unanimous testimony, and its belief, expressed as naturally as words flow and breath is drawn, that the consecrated elements are the Body and Blood of the LORD JESUS CHRIST.

Other important passages will be produced when the doctrinal value of the fact here defended is considered. Here it shall suffice to remark the language of the Liturgies, which, whilst they speak of the offering of CHRIST'S Body and Blood in sacrifice, yet after consecration mention the elements as gifts, δῶρα. This is the case with the Clementine, with that of S. Basil, S. James, and S. Chrysostom, and with the Armenian Liturgy.

Nay, the Roman Missal still has, after the consecration: "Offerimus præclaræ Majestati tuæ de *tuis donis* ac *datis* hostiam puram, hostiam sanctam, hostiam immaculatam." "Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere." "Jube hæc perferri per manus sancti Angeli tui in sublime altare tuum."

Certainly, the elements can only be carried to Heaven in a figurative sense, but they are mentioned first as realities; and as being such, they represent the piety of those who offered them, and the holy Body and Blood which they have been made. What argument is there to prove that the gifts are not substantial in this offering, which will not also prove That which they have sacramentally become to be unsubstantial as well? What, in short, is the whole argument for Transubstantiation but a long clothing of Zuingle in supposed Catholic armour, and a placing weapons in his hands, to be used against those who incautiously offer them? They who resort to figures for assault must expect to be repelled by the same; and they who explain away the expressions of Scripture and antiquity in defence of a truth,—the Real Presence,—must expect to see Scripture and antiquity dissolved into tropes and images, in support of some heresy which they disallow.

4. The ancient arguments drawn from the Eucharist.

(*a.*) *Against the Gnostics:*

S. Ignatius says (Ep. ad Smyrn. xi.): "They abstain from Eucharist and prayer, because they do not confess the Eucharist to be the Flesh of our LORD JESUS CHRIST, which suffered for our sins, which the FATHER raised by His goodness." That is to say, the Catholic belief that the Eucharist is the Flesh of CHRIST was so invincible, that the Docetæ who denied that our LORD had any flesh, must needs refuse the Eucharist, which declares that He has flesh, and that It is therein present.

S. Irenæus meets another heresy of the Gnostics with the same weapon. In their blind hatred of matter, which they supposed to proceed from an evil Creator, they denied the resurrection of the body. He asks therefore,—"How say they that the flesh goes to corruption, and does not partake of life, which is nourished by the Body and Blood of the LORD? Let them either change their mind, or cease to offer what has been mentioned. But our opinion is both agreeable with the Eucharist, and the Eucharist confirms our opinion. We offer to Him His own, harmoniously proclaiming communion and unity, and confessing the resurrection of the flesh and of the spirit. For as bread from earth, receiving the invocation of GOD, is no longer common bread, but the Eucharist, consisting of two things, both earthly and heavenly; so our bodies, receiving the Eucharist, are no longer corruptible, having the hope of the resurrection to eternity." (Adv. Hær. Lib. iv. c. 34.)

Here are two ideas: (1) that as in the Eucharist a lower nature is brought into connection with a higher, so in those who partake of it there is an union between the receiver and that which is received; but (2) that which is received is the incorruptible Body and Blood

of CHRIST,—therefore the bodies which receive these become, like Them and by Them, imperishable.

He repeats this argument, Lib. v. c. ii., and adds another: "And in like manner as the wood of the vine laid in the ground bears fruit in its own time, and the grain of wheat, falling into the ground, and being dissolved, rises manifold by the SPIRIT of GOD, Who containeth all things; and then coming to the use of men through the wisdom of GOD, and receiving the Word of GOD, becomes the Eucharist, which is the Body and Blood of CHRIST; so also our bodies, being nourished from it, and being placed in the ground, and dissolved in it, shall rise again in their own time, the Word of GOD granting resurrection to them to the glory of GOD the FATHER."

Here our author enumerates connected facts which illustrate GOD'S power and goodness,—His producing wine from the implanted vine, corn from the buried and dissolved seed, and the Eucharist from these; arguing that the same Word which consecrated the elements, and made them the Eucharist, will quicken our mortal bodies at the Resurrection. Thus, then, the change effected by consecration is considered so marvellous, as to be a ground of faith in that stumbling-block to the natural man, the resurrection of the body.[1]

[1] It would not seem candid to pass by Tertullian's remark, otherwise it would not be mentioned; for it is of no service in this argument. He says (Adv. Marc. Lib. iv. c. xl.): "He made this (that is, bread) His Body, by saying, 'This is My Body,' that is a figure of My Body. For there could not have been a figure unless there were a true body. But an empty thing, which is a phantasm, could not receive a figure. . . . So in the mention of the cup, establishing the testament sealed by His Blood, He confirmed the substance of His Body; for no body can have blood unless it be a body of flesh. For if any non-fleshly quality of the Body shall be objected to us, certainly, unless It is made of flesh, It cannot have blood. Thus the proof of the Body is established from the testimony of the Flesh, and the proof of the Flesh from the testimony of the Blood."

Now here is an argument indeed for the Incarnation drawn from the Eucharist, and a valid one; but it is independent of the inward nature of the Sacrament, and would hold good if no change were effected by

(*b.*) *The testimony of the Holy Eucharist against Nestorius:*

If Zuingle were right, the Sacrament which we are considering would be an argument in favour of Nestorius. It was the real union of the Divine and Human Nature in the Person of CHRIST which the latter heretic would not allow. It is a real union of the Body of CHRIST with bread, and of His Blood with the cup, which the Zuinglian rejects. Nestorius would have asserted, and did assert, a presence of the Word in Heaven, and a true presence of Mary's Child upon earth; but that the two natures could and did unite in one Child JESUS he utterly denied. A CHRIST in Heaven, of Whom bread on earth is a figure, and with whom it federally unites communicants, is received by Zuinglians; but then there is no analogy between the Eucharist and the Incarnation; or if there be, then Nestorius was right, and Christendom was and is wrong.

It may be said to Nestorius, You deny the possibility of union between the Divine and the earthly. Behold an example of conjunction between a higher nature and a lower in the Eucharist. The Incarnation both reflects itself and applies itself by an action resembling itself. This argument requires the integrity of both parts of the Sacrament.

consecration; and hence some persons may be inclined to collect that Tertullian held different views on this subject from that which is here maintained.

There are indeed several expressions in his writings which taken by themselves might be understood in an unorthodox sense. If they must be so, then the only result is to detach Tertullian from his fellow Christians, and, so far forth, to cast him out of their ranks; but it is both more charitable and more wise to believe that he held what S. Ignatius and Justin Martyr did, and the following expressions would lead to the conclusion that he really did so:

"Will not your station be more solemn, if you have stood at the altar of the LORD? Having received the Body of the LORD, and reserved it, both are safe, both the participation of the Sacrifice, and the discharge of duty." (De Orat. xiv.) "We are distressed (anxie patimur) that any portion of our cup or of our bread should be shaken off upon the ground." (De Coron. iii.)

Or once more. The Flesh in the Eucharist is quickening. All the faithful acknowledge it such. Why is it so? Certainly it is not a natural effect of flesh and of blood to give immortality. It can only be by the union of them with GOD in the Person of CHRIST, Who is GOD and Man in One Person.

S: Cyril of Alexandria makes this appeal, resting on the universal orthodox belief in the Presence of the Body of CHRIST in the Eucharist: "And we must needs add this also; for showing forth the death in the Flesh of the Only-Begotten SON of GOD, that is JESUS CHRIST, and confessing His Resurrection from the dead, and His Ascension into the Heavens, we offer the bloodless sacrifice in the Churches; and so we approach the mystic consecrated elements and are sanctified, being made partakers both of the Holy Flesh and the Holy Blood of CHRIST the SAVIOUR of us all, and not receiving It as common flesh; GOD forbid; nor yet as of a man sanctified, and united to the Word according to the unity of worth, that is of one possessing a Divine inhabitation, but as truly quickening, and belonging to the Word Himself: for being Life by nature as GOD, when He became One with His Own Flesh, He made It quickening: so that though He saith to us, 'Verily verily I say unto you, except ye eat the Flesh of the Son of Man, and drink His Blood,' we shall not account that It also is that of a man like ourselves: for how shall the flesh of man be quickening according to its own nature, but as having become truly that belonging to Him Who for our sakes became and was called the Son of Man?" (Ad. Nest. Syn. Ep. 5, 6. Script. Eccl. Opuscula. M. J. Routh, S.T.P.)

(*c.*) *The testimony of the Holy Eucharist against Eutyches:*

The following argument from S. Leo concludes the truth of CHRIST'S human nature from the truth of His Body in the Eucharist, and rests therefore on the inward part of the Sacrament: "In what shadows of

ignorance, in what torpor of sloth have these men hitherto lain, that have not learned by hearing, nor ascertained by reading, that which in the Church of GOD is so harmoniously sounded in the mouth of all, that not even by the tongues of infants is the truth of the Body and Blood of CHRIST not held among the Sacraments of the common faith? For in the mystical distribution of the heavenly nourishment, *this* is imparted, *this* is taken; that receiving the virtue of the heavenly food, we pass into the very flesh of Him Who was made our flesh." (Ep. xxiii. Ad Cler. et Pleb. Constantinop. Urb.[1])

Bishop Andrewes argues from the integrity of both parts of the Sacrament. "The gathering or vintage of these two (the inward and outward part of the Sacrament) in the blessed Eucharist, is as I may say a kind of hypostatical union of the sign and the thing signified, so united together as are the two natures of CHRIST. And even from this sacramental union do the Fathers borrow their resemblance, to illustrate by it the personal union in CHRIST; I name Theodoret for the Greek, and Gelasius for the Latin Church, that insist upon it both, and persist against Eutyches. That even as in the Eucharist neither part is evacuate or turned into the other, but abide each still in his former nature and substance, no more is either of CHRIST'S natures annulled, or one of them converted into the other, as Eutyches held, but each nature remaineth still full and whole in his own kind. And backwards; as the two natures in CHRIST, so the *signum* and *signatum* in the Sacrament, *e converso*. And this latter device of the substance of the bread and wine to be flown away and gone, and in the room of it a remainder of nothing else but accidents to stay behind, was to them not known, and had it been true, had made for Eutyches and against them." (Serm. xvi. Of the Nat.)

[1] Ed. Par. 1671.

The passages referred to are these:

"*Eranistes.* After the consecration what do you call these things? *Orthodox.* The Body and the Blood of JESUS CHRIST. *E.* And do you believe that you partake of the Body of CHRIST and of His Blood? *O.* Yes; I believe it. *E.* As therefore the Body and the Blood of the LORD are one thing before the priestly invocation, but after the invocation they are changed, and become different, so the LORD'S Body, after the Ascension, was changed into the Divine Substance. *O.* You are taken in your own net. For not even after the consecration do the mystical symbols depart from their own nature: for they remain in their former substance, and shape, and appearance, and are visible and tangible as they were before. But they are understood and believed to be the very things which they have become, and are believed and worshipped as being what they are believed to be." (Theodoret, Dial. ii. ed. Schulze, p. 85, ed. Sismondi, Script. Eccl. Opus. M. J. Routh, S.T.P. Vol. ii. p. 133.)

"No doubt the Sacraments of the Body and Blood of CHRIST which we take are a Divine thing, because both by the same we are made partakers of the Divine Nature: and yet there does not cease to be the substance or nature of bread and wine."[1] (Gelasius. Bib. Pat. Max. viii. 703. De Duabus Nat. Adv. Eutych. et Nestor. ad fin.)

The following passage from Theodoret may be added:

[1] S. Gelasius proceeds: "The image and similitude of the Body and Blood of CHRIST are celebrated in the action of the mysteries," showing, as has been argued in a former paper, that the Eucharistic Sacrifice is commemorative of a past action; but these expressions by no means indicate a blindness to the Real Presence, for the writer, speaking of the elements, adds: "Sicut in hanc, scilicet in Divinam, transeunt, Sancto Spiritu perficiente, substantiam, permanente (for, legendum est permanentia or permanent) tamen in suæ proprietate naturæ, sic illud ipsum mysterium principale, cujus nobis efficientiam virtutemque veraciter repræsentat, ex (for, his ex) quibus constat proprie permanentibus, unum Christum, quia integrum verumque, permanere demonstrant." (Routh's Opuscula, v. ii. p. 139.)

"He has honoured the symbols which are seen with the appellation of His Body and Blood, not having changed their nature, but having added the grace to their nature." (Dial. i. Immutabilis dictu, p. 26, Tom. vii. Ed. Schulze; p. 18, ed. Sismondi. Quoted by M. J. Routh, vide supra, p. 132.)

And these words from Pope Gelasius decide his meaning, when he declares above the permanence of the substance or nature of the elements: "Since there is nothing which is not able to have a proper substance but there is no substance which is not called nature: for take away the nature of any subsistence, and without doubt you take away also the substance: when the substance is taken away, that thing, be it what you will, is equally taken away." (Quoted by M. J. Routh, vide supra, p. 142.)

A still more powerful passage occurs in a letter to Cæsarius the Monk, which has been the subject of controversy. It was first attributed to S. Chrysostom, and then denied to be his. Du Pin does not reject it, and certainly it is of great antiquity, being quoted by Anastasius, Nicephorus, and S. John Damascene. It is not then to be surrendered as a testimony against Transubstantiation; but here it is cited as an example of the ancient argument from the Holy Eucharist to the orthodox doctrine of the Incarnation.

S. Chrysostom wrote before Nestorius and Eutyches taught, but not before Apollinaris, whose errors, as expressed in a book which Cæsarius had been reading, the writer refutes, saying, "For as we call the bread, before it is sanctified, bread, but when the Divine grace sanctifies it by means of the priest, it is freed indeed from the name of bread, but is counted worthy of the Name of the LORD'S Body, although the nature of bread has remained in it, and we preach not two bodies, but One Body of the SON: so also here the Divine Nature having established Itself in It, the combination hath wrought out One SON, One Person; characterized how-

ever by the unconfused and indivisible Word, not in one nature only, but in two perfect natures." (Ep. ad Cæsarium, Vol. iii. p. 744, Ed. Ben.)

And the Leonine Sacramentary seems to protest against Nestorius and Eutyches together in one act of devotion, saying: "Grant, we beseech Thee, O LORD our GOD, that this sacrifice may be understood in Thy Churches without distinctions—indifferenter intelligi;—that one CHRIST in the verity of GOD and man may be adored, neither divided from our nature, nor separated from Thy Essence; through JESUS CHRIST our LORD." (Lit. Rom. &c. Murator. Tom. i. f. 432. Ven. 1748.)

5. *Present use of the argument.*

If any one should say that there is no danger of Nestorianism in these days, he would take a different view from some eminent theologians both living and departed, who have been much alarmed at statements put forth by persons of influence.

It is to be feared however that there is a much stronger tendency to Arianism, a heresy more likely to suit the unspeculative and undistinguishing mind of the English. If such be the case, it is evident how great a security the Eucharistic doctrine might be, if duly received: for thereby, not only is the mind schooled to receive in faith deepest mysteries; but an analogy is established of union between two natures immeasurably distant, without detriment to either. As the verity of the earthly element with all its humiliating accidents does not disprove the presence of the higher nature in the Eucharist, so the faithful are instructed by this example to conceive no inconsistency, nor impropriety,—still less any impossibility in JESUS dying as Man, whilst living for ever as GOD; and all the words and deeds, active and passive, which prove His humanity, will in no wise dispose them to doubt the Divinity of their Incarnate Redeemer.

The subject of this paper makes it inappropriate to speak directly of the controversy concerning Transubstantiation, although indirectly it has entered largely into the remarks which have already been made. At the same time it may be remarked, both that the doctrine of Transubstantiation drives away many persons from the Catholic doctrine, and that our popular unbelief in the Real Presence makes Roman Catholics cling to their incorrect definition more closely, as though it were the only safe rampart against the evasions of heretics. Thus each party injures the other, and disables the Holy Eucharist from being that generally acknowledged witness to the doctrine of the Incarnation which it was intended to be, and once was.

Another point of great delicacy and importance, is suggested by the language of the Fathers.

S. Ignatius calls the Eucharist "The medicine of immortality, the antidote of death." (Ad Ephes. xx.)

S. Irenæus, as we have seen, makes certain of the resurrection of our bodies from their participation of CHRIST'S Body.

S. Cyril of Jerusalem (Cat. Myst. iv.) says: "For in the figure of bread His Body is given to thee, and in the figure of wine His Blood is given to thee, that having partaken of the Body and Blood of CHRIST thou mayest become of one body and one blood with Him. For thus also we become bearers of CHRIST (χριστοφόροι), when His Body and Blood are digested into our limbs. Thus, according to the blessed Peter, we 'become partakers of the Divine Nature.'"

In this sense therefore, and not only in a figure, we should understand S. Chrysostom, when he says, "Why do I speak of Communion? we are that Body Itself. For what is the bread? the Body of CHRIST. And what do the partakers become? the Body of CHRIST; not many bodies, but one Body." (Hom. 24 in 1 Cor.)

S. Gregory of Nyssa writes: "The Body which was made immortal by GOD, having become present in

ours, transforms and changes (μεταποιεῖ καὶ μετατίθησι) it all to Itself." (Cat. Orat. 37. Quoted by R. I. Wilberforce, Doctrine of the Holy Eucharist, p. 102, Ed. 1.)

S. Augustine, speaking of the Eucharist, says: "Be what ye see, and receive what ye are." (Serm. 272.)

S. Leo (De Pass. Serm. xiv. 5.) "For the participation of the Body and Blood of CHRIST has no other effect than that we pass into that which we take."

And all this is included in those few words of S. Peter mentioned above by S. Cyril, "partakers of the Divine nature;" which again is but another statement of that teaching of his and our LORD in the sixth chapter of S. John, which is so incomprehensible both to our reason and love, that we gladly yield ourselves up to be embraced by that which we cannot embrace.

The elements by consecration are united to the Body and Blood of CHRIST, and in one sense become that Body and Blood: we by communion receive and are united to the Body and Blood of CHRIST, and in one sense become what they are: and so by being united to them we are brought into communion ineffably real with the Divine Nature Itself.

Now, if the properties of each nature are to be strictly observed in the last steps of this process, how are they not to be also observed in the first? If the Divine Nature deprives the Body of CHRIST of no part of its substance, and if neither that Sacred Body nor the Divine Nature united to it, and imparted by it, deprives our human natures, souls, nor bodies, of their proper substance, but each nature is mysteriously distinct from the other, although mysteriously united the while,—then how shall it be that the nature of the Eucharistical elements is not also intact, when they are called in as instruments of this marvellous process? If, on the other hand, the substance of the elements is not intact, and still more if the cause of its not being intact is, that, if it were, the union between the heavenly and the earthly could not be effected; how then can a

parallel union take place in other stages of this evangelical order? How can our bodies be united to CHRIST'S Body, and our souls to His Spirit, without loss to their substance? How can we be made partakers of the Divine Nature without losing our own? And hence, finally, how can the Divine Nature be united to ours according to S. Peter, without a confusion of being? Are we not close upon Pantheism?

Now no person can justly complain of this argument as subtle who defends the distinctions by which Transubstantiation is supported. It is indeed slippery ground. We feel at each word that we are out of our depth; but what led us out? Not the doctrine of two perfect natures in the Eucharist, but that of one expelling the substance of the other, in order that it may occupy its room; a notion which, to say the least, is out of harmony with the doctrine of the Incarnation; and to say what is justifiable, even endangers it.

It is vain to allege in reply that the word substance, as used by the schoolmen, means that which is not cognizable by sense. What is there in bread which is not thus cognizable, unless it be some of its effects, which the advocates of Transubstantiation allow to remain? Besides, ordinary men know nothing of any such theory: the word substance conveys no such meaning to them, and therefore the effect on their minds is to make the Catholic argument for the Incarnation above stated an impossibility. Nor can they be blamed for this, nor be charged with bringing the notions of Aristotle, or of the world to supernatural subjects: for not only are they arguing for the *nature* of bread and wine, and not against any supernatural grace bestowed upon them; not only are they invited into the regions of Aristotle by the use of technical terms and distinctions, but—which is very observable—the Church herself teaches them their use of the term in question in the Nicene Creed, affirming that the SON of GOD is of the same substance (ὁμοούσιος) with the FATHER, meaning 'of

the same nature entirely;' and again in the Athanasian symbol, we 'worship One GOD in TRINITY and TRINITY in Unity. Neither confounding the Persons: neque substantiam separantes.' And again, when she comes to speak of earthly natures, where it would be heresy to make any exception or distinction whatever, saying, 'GOD of the substance of the FATHER begotten before the world; et homo est ex substantiâ matris in sæculo natus.' Is it either charitable or safe to retain the term Transubstantiation side by side with such statements as these, even supposing it correct philosophically?

Nevertheless Transubstantiation does not seem to damage the argument which is drawn from the Eucharist for the Catholic doctrine of the Incarnation more than the unhappy idea which has Hooker's name to support it, that the Real Presence is to be sought in the communicants, and not first in the elements. This strange view has nothing to support it in Scripture nor in antiquity, but rather is flatly opposed to them both. There is positively nothing else to be said in its favour than that it is an alternative upon which those who are not satisfied either with the Catholic doctrine or with Zuinglianism, fall back for relief. It is a mere human invention; and if it were not so, then there would be no such union between two natures in the Holy Eucharist, as to witness against Nestorius and Eutyches, nor to indicate to us the union betwixt Godhead and Manhood; betwixt CHRIST and His Church; CHRIST and our persons; the Divine Nature and each faithful Christian in Him.[1]

[1] It is not intended to leave an impression that the writer sees but one objection to the doctrine of Transubstantiation, namely, that already put forward.

Certainly in days when physical science is popular, and produces much unbelief in persons not as firmly convinced of objects of faith as they are of objects of sense, it seems peculiarly unwise to invade physics with a theory which they will not and cannot admit. The Catholic doctrine leaves them alone; the Roman meddles with them, and being

As for the Zuinglian view, according to which the Sacrament is a sign of that which is absent, in which the bread is mere bread, and the wine is mere wine, it leads by analogy to the heresy of Arius or of Socinus, preparing the mind to perceive only the human nature of CHRIST, and not the Divine.

And surely whatever may be said about popular error in this age or that, in this country or that; and whatever assertions may be made of the intelligence and orthodoxy of the Roman Catholic laity, yet those of another Communion cannot but be shocked at such statements as the following, made, as they were, by persons so high in authority: for thus Pope Pascal II. ratified the treaty between himself and Henry V. "As this part of the Body, of the quickening Body of the LORD is severed—divisa est—so let him be severed from the kingdom of CHRIST and the LORD, who shall try to break and vio-

inconsistent with them, offends. It is not well to meet this objection with the assertion of a perpetual miracle, because there is nothing analogous to it in all sacred history. The signs and mighty works of the Gospels are beyond nature, and in some cases even contrary to it; but in no case contradictory. The existence of natural accidents without a substance, is a contradiction itself.

Another objection to the doctrine of Transubstantiation is this: that the negation of the truth of the bread is likely to lead into low physical views of that Presence which the substance of bread is displaced to make way for. It is true that Rome teaches that the accidents exist without any subject after Transubstantiation is effected, having lost their own substance, and not being able to adhere to the Body and Blood of CHRIST. (Catech. Rom. Pt. ii. cap. v. s. 37.) It is true also that she professes that her motive for accepting and insisting on this opinion is, that it is the only alternative left, unless we assert the impossibilities, that CHRIST's Body leaves Heaven and changes its place, or is created for the Eucharist. "Omnino necesse est, cum ibi antea non esset, hoc vel loci mutatione, vel creatione, vel alterius rei in ipsum conversione factum est." (Vide supra, s. 31.) But what right have we to subject CHRIST's Presence to these conditions of human thought or experience? Or how, if we do, the conversion of another creature into a Body already existing without change and defect, can take place without prejudice to Its proportions, is hard to perceive: but, allowing all this, the vulgar conclusion must be, that the substance of bread is annihilated to make way for the substance of the Body of CHRIST, and a physical and carnal view will often ensue.

late this treaty." (Baron. Annal. Eccles. Tom. xviii. p. 224; quoting from Petrus Diaconus.)

It is true, that S. Chrysostom writes (Hom. 24, in 1 Cor.) "But why did he add, 'which we break?' For this we can see done in the Eucharist, but on the Cross not at all, but even the contrary to it, for 'a bone of Him,' he says, 'shall not be broken:' but that which He did not suffer upon the Cross, this He suffers in the Oblation for thee; and He endures to be broken in pieces διαχλώμενος that He may fill all." But the idea of severance is quite different, and if maintained, is heretical. The expression was most dangerous, and appears to indicate a carnal view of the Real Presence of CHRIST in the Sacrament. Properly speaking, only the outward part can be broken or severed, "We ought to consider how it was possible that that One Body being continually divided to so many myriads of the faithful in all the world, should be whole in each distributively διὰ τοῦ μέρους, and Itself remain whole in itself." (S. Cyril. Alex. Orat. Cat. xxxvii.)

"We believe that in every portion, even to the minutest subdivision of the bread and wine after they have been changed, are contained not any separate part of the Body and Blood of the LORD; but the Body of CHRIST is always whole, and one in all its parts." (Council of Jerusalem, A.D. 1672. Neale's Introd., quoted by R. I. Wilberforce, Doct. of the Holy Eucharist, p. 81, Ed. 1.) And this is asserted by the Church of Rome also, (Cat. Trid. Pars II., cap. v. §. 30.)

Again, Pope Nicholas II., A. D. 1059, compelled Beranger to sign a confession in the following terms:

"The bread and wine which are placed on the altar, after Consecration not only are the Sacrament, but also the true Body and Blood of our LORD JESUS CHRIST, and perceptibly—sensualiter—not only in the Sacrament, but in truth are handled, broken by the hands of the Priests, and bruised by the teeth of the faithful." (Annal. Eccles. Baron. Tom. xvii. p. 152.)

The most hopeful view of this subject is, that no theologian considers the Church infallible in natural science, and therefore that the Church of Rome may recede from a philosophical definition such as this of Transubstantiation assuredly is, without compromising her authority in matters of doctrine; as she will have to do when she comes to recede from the late unhappy decree.

CHAPTER VII.

PREDESTINATION GUARDED.

THE doctrine of individual Predestination becomes dangerous, or is safe, according to the connexion in which it is taught.

There is no need here to discuss the *a priori* question —how far Predestination is consistent with the Divine justice and goodness: a question, probably, for which man is wholly incompetent. Nor is there any intention to examine the grounds of the doctrine of final predestination, which has, since the fifth century, found ardent defenders in Western Christendom, and seems likely to find them. All that is wished is, to show that there are certain safeguards, more certain by far than the opinion itself, which must be held, come what will; and which, if held together with it, will prevent any of those evil consequences which may, and too often do, otherwise, follow.

It can scarcely be doubted that any belief in the final election of individuals within the Church, which supposes that those who are not elected cannot be saved, must tend to create great depression, and in the end, utter despair, in all who do not think themselves the subjects of this grace, and perhaps great carelessness and wickedness also. So, again, if any Christian should judge himself not to be in a state of grace, but trusts that the day is yet coming when he shall feel the call and re-

spond to it, he is tempted to be reckless up to that point of his life; for before it, he can do simply nothing; and after it, in spite of all conduct preceding, he will be saved, if predestinate.

Now, it cannot be denied that in Holy Scripture a man's salvation is constantly represented as dependent upon his faith; that is to say, upon his actions; for faith is a moral action.

Again, whether the controversialist choose to regard good works as fruits of faith, and not as manifestations of a superior grace which lives by faith, namely, charity; yet, anyhow, good deeds and bad deeds are represented as affecting GOD'S estimate of a man, and His present treatment of him, both in things temporal and in things spiritual.

Accordingly, in the Gospel, as well as in natural religion, man is exhibited as in a state of probation, respecting his use or abuse of GOD'S favours. Of this probation, death is the conclusion, the Judgment the examination, and the future condition of a man the result. If anything is plainly recorded in Scripture, it surely is this,—that every man, good and bad, will be judged, and will be assigned to joy or misery, by way of consequence upon his actions, whether of heart, mouth, or hand.

These doctrines are revealed in the Scripture a hundred-fold more plainly than that of election, whatsoever it be. They are called by the Apostle in conjunction with some others, amongst which election is not, the beginning, or principle, and foundation. (Heb. vi. 1, 2.) Repentance, Faith, Baptism, Confirmation, Resurrection, and Judgment, are starting-points of Christian life with S. Paul; only not to be relaid when the first building remains unimpaired. They are most practical; and besides, they tend to correct the evils which the opponents of predestinarianism lay to its charge. They ought, therefore, to be constantly and boldly preached and taught by all who dwell upon the doctrine of GOD'S

decrees, as safeguards, which alone can make the contemplation of GOD'S Predestination safe to such creatures as we are. If the opponents of predestination observe, that so far from this being the case, these important truths seem displaced by one favourite topic from the thoughts of theologians even, then its advocates must not be surprised if they find that their favourite views encounter strong opposition: and, if they are really teaching GOD'S truth, they are answerable for making it unwelcome, nay, almost odious, to many good men.

Certainly, predestinarians must never appeal to S. Augustine and his followers, so long as they neglect to preach the judgment, and the penal consequence of evil actions, and the place which works of mercy hold in the pardon of the sinner, and in the eternal recompense of the just.

But there are other considerations connected with the line taken in these pages, which require attention.

1. According to the Catholic principle, no doctrine which was not held universally from the beginning is essential; no doctrine contradicted by eminent and trusted doctors, who would have been censured, had they erred, is admissible.

Calvinism certainly is excluded by the last rule, and even that which is considered the Augustinian teaching is shown to be non-obligatory by the first: for the statements of S. Augustine go beyond those of his predecessors. Moreover, the Eastern Church has been uniformly free from such speculations, and has taught what can barely be reconciled with them. The four first centuries, and the East, cannot be adduced in support of S. Augustine's later views on this subject, formed, as they were, under the provocation of Pelagianism, and of questions mooted upon his replies to it; and they plainly oppose the opinions of those who exceed him.

2. That which has been advanced concerning Original Sin bears on this question.

For what was stated was this; that Adam was created fallible, but without dispositions to fall; that grace kept him from falling, until he forsook Him from Whom all grace ever flows: hence that Adam's children derived dispositions to act in like manner with Adam; that is, they derived concupiscence from him, and being without the grace of the Gospel, were in no state to resist their desires, but were led by them into all manner of wickedness. Further, it appeared that He Who made man, in the person of the first Adam, remade him in the Second Adam; that this restored manhood is therefore in the Son of Man, and that they are partakers of it, who are made partakers of Him, by being baptized. Hence the baptized, one and all, are Adam restored. In some sense they are less happy than he, being still afflicted with evil desires; but in another respect far more happy, being brought nearer to GOD by the Incarnation.

Now, it is not by analogy, but in reality that we are all in the first Adam, by fleshly origin and concupiscence transmitted thereby. Most probable, then, is it, that we, in like manner with the first Adam, are on our probation; still fallible, weak recipients of grace, by which we may stand, and from which we may fall.

If it be said that we are in CHRIST, the Second Adam, Who is infallible; and hence that the elect cannot fail, the answer is, that all the baptized are regarded in Scripture and Antiquity as being in CHRIST, members of Him; and therefore, that on this showing all Christians are infallible, which they certainly are not.

It appears, then, that the baptized, although they partake of the grace of the Second Adam, partake of the defectibility of the first, and like him, may fall.

3. Thus we come to another security to be used in the preaching of predestination, namely, the Catholic doctrine of Baptism.

Whatever S. Augustine may have thought and written concerning Predestination, he firmly believed and

constantly taught Regeneration in Baptism. He held that the grace of that Sacrament was bestowed upon all infants, without any exception, and upon all adults rightly receiving it: he held also that the grace of Baptism is sufficient for salvation.

Thus, Prosper, in defending S. Augustine, replies to the Gallic objectors, (cap. iii.) "There is no doubt that very many men pass from holiness to impurity, from righteousness to iniquity, from faith to impiety; and it is most certain that such have nothing to do with the predestination of the sons of GOD, the co-heirs of CHRIST. In that they died, then, after falling into evils of this kind without the correction of penitence, they had no necessity of perishing, from the fact that they were not predestined; but they were not predestined, for this reason, that they were foreknown as about to be such, from voluntary transgression. . . . They were not abandoned of GOD, that they might forsake Him; but they left and were left, and were changed by their own will from good to bad. And by reason of this, although they were born again,—were justified,—yet they were not predestined by Him Who foreknew them such."

So the Second Council of Orange, A. D. 529. After defining that the grace of GOD is not given to invocation, but itself causes invocation, Can. III.; that the beginning of faith is not in us, but is from the grace of GOD, V.; and that no one can come to the grace of Baptism by free will, VIII.; yet as distinctly asserts grace sufficient for salvation to all the baptized. "This also we believe according to the Catholic Faith, that when grace has been received by Baptism, all the baptized, by the aid and co-operation of CHRIST, can and ought to fulfil all that pertains to salvation, if they are willing to labour faithfully. But that some are predestined to evil by the Divine power, we not only do not believe, but also if there are any who are willing to believe so great an evil, we say anathema to them with all detestation. This also we profitably profess and believe, that in every

good work it is not we who begin, and are afterwards assisted by the mercy of GOD; but He Himself, without any preceding merits, inspires into us first both faith and love of Himself, so that we may both faithfully seek the mysteries of Baptism, and after Baptism may be able with His aid to fulfil those things which are pleasing to Him." XXV. (App. Op. B. Aug. Ed. Ben. Tom. x. f. 158, 159.)

Now here is all that was asked, and all that can be required. A full recognition of GOD's certain gift of regeneration in Baptism, and of sufficient grace for salvation bestowed upon us thereby, preserves a sense of responsibility, and equally secures Christians from false confidence and from despair.

And this is what the Church of England seems to intend in Article XVII., as compared with Article XVI., to say nothing of the Baptismal Offices, and other like testimonies; for in the latter it is said, "Not every deadly sin willingly committed after Baptism is sin against the HOLY GHOST, and unpardonable. Wherefore the grant of repentance is not to be denied unto such as fall into sin after Baptism. After we have received the HOLY GHOST, we may depart from grace given, and fall into sin, and by the grace of GOD we may rise again and amend our lives."

Here all baptized persons are represented as receivers of the HOLY GHOST, and in a state of grace, from which all may fall into deadly sin, which is not necessarily unpardonable; and from which therefore all may arise and amend their lives. The next Article cannot be construed without regard to this, even by our enemies, and still less by those who subscribe to them both. Consequently, the predestination spoken of in it does not relate to any capability or incapability of salvation within the fold of the Church, but to the gift of perseverance, which, according to S. Augustine, is accorded to some by special election, but is attainable by all through prayer and good works. Responsibility is not impaired.

All can stand, by grace given; all may fall by neglecting it; all may arise by repairing to it. Whatever God's secret counsels may be, this is most certainly true of the baptized. No man may presume; no man need despair. Nay, presumption on the one hand, and despair on the other, have a real effect upon those who are subject to them, and truly fix their condition; otherwise the warnings of the 17th Article are *vox et præterea nihil.*

These remarks are not meant as a discouragement to frequent dwelling upon God's forethought and providing love, whereby He predestined His Church and us in it before the foundation of the world. Probably the neglect of this blessed truth by some persons provokes that error in others which is here attempted to be met. Not only S. Paul, but S. Peter, dwell upon the predestination and election of the Church, addressing themselves to all those to whom they were writing. "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places (or privileges) in Christ, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestined us unto the adoption of children by Jesus Christ unto Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted (or has favoured us, ἐχαρίτωσεν) in the Beloved . . . having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of times He might gather together in one (or reduce back to a head, ἀνακεφαλαιώσασθαι) all things in Christ, both which are in Heaven, and which are on earth, even in Him, in Whom also we have obtained an inheritance, (obtained a part ἐκληρώθημεν,) being predestinated (having been predestinated προορισθέντες) according to the purpose of Him Who worketh all things

after the counsel of His own will: that we should be to the praise of His glory, Who first trusted in CHRIST." (Ephes. i.)

"Peter, an Apostle of JESUS CHRIST, to the strangers scattered . . . elect, (to the elect sojourners of the dispersion,) according to the foreknowledge of GOD the FATHER, through (or in ἐν) sanctification of the SPIRIT, unto obedience and sprinkling of the Blood of JESUS CHRIST: grace unto you and peace be multiplied." (1 S. Pet. i. 1, 2.)

All the baptized are here addressed; and on this election we cannot dwell too much, both by way of precluding Pelagian tendencies, and in order to deepen our humility, and raise our love. That which is contended for is this: that we do not know enough concerning any election to perseverance within this circle of grace to influence our practice; and that no deductions are admissible which will not agree with the doctrine of the Judgment according to works, and with the certainty of sufficient grace to all the baptized. A true doctrine of predestination can never clash with the Catholic doctrine of Baptism, so plainly and certainly revealed and testified; whilst the latter truth heartily received will preclude any extravagant and dangerous deductions from the former.

Upon the foregoing words, "according to the good pleasure of His will," S. Chrysostom speaks with winged words to the heart: "That is to say, because He earnestly willed it. This is, as one may say, His desire; for everywhere good pleasure means the precedent will, for there is also another will. As, for example, the first will is, that those who have sinned should not perish; the second will, that those who have become wicked should perish. . . . He vehemently aims at, He vehemently desires, our salvation. Wherefore does He so love? From goodness alone; for grace is goodness." (Hom. 1 in Ephes.)

CHAPTER VIII.

CONCLUSION.

THE foregoing cases of appeal to antiquity are but samples. Students who accept the principle advocated can apply it for themselves more extensively, more accurately, and more forcibly. Not only the old questions of Purgatory, Supremacy, Indulgences, Episcopacy, Infant Baptism, and the like, are capable now, as much as ever, of similar treatment: but new forms of error, or those to which men now specially incline, may be thus met and averted.

For instance: the real popular tendency is Pelagian. Partly in reaction from this, and partly from other causes, Calvinism seems to be spreading; but it can never widely prevail. Where it does not prevail, nature will more and more take the place of grace in men's minds, unless this error is checked, as it should be, by the doctrine of Sacraments, which at once assert the natural helplessness of man, and witness to the responsibility of all Christians, and to their freedom from any personal reprobation, but such as is caused by themselves.

The Incarnation, the doctrine of which is a Catholic doctrine,—being seldom, if ever, understood or valued by those who do not believe in the Church,—its result,—and the Sacraments which are its instruments, should be the safeguard of the doctrine of marriage.

The resurrection of the body is not now called in

question. There are errors abroad, however, which naturally tend to such a denial; and should it arise, the doctrine of the Holy Eucharist would be one of its antidotes, as may be seen in the arguments of S. Ignatius and S. Irenæus already adduced.

Pantheism has made little progress in England as yet, but abroad it has flourished. The answer to its cravings is the fact of the Incarnation, and the union of the Divine Nature with the human in Sacraments; and a reply to its errors is to be found in the dogmatic statements of the Fathers concerning the Godhead.

Certainly, the appeal to antiquity requires time and care, lest an opinion be taken for a doctrine, and a Catholic tradition be assumed, when the manifest ignorance of any such thing by a few eminent men clearly shows that there was none. There is need, in short, of those habits of mind which make men scholars and historians, and something more also, seeing that the subject of research is GOD and His acts. But will any one maintain that less requirements than these are necessary to a controversial study of Scripture? Indeed, the critical examination of the Greek text, which is now pursued with so much nicety and refinement, requires far more knowledge of language and intensity of thought than the study of the Fathers does, unless the student blindly follows his leader; in which case he may almost as well not study at all, and sometimes had much better not do so: for these critical expositors are often opposed to the Catholic faith, which leaves little to them to discover, and checks them at every turn of their fancy.

The submission of each man to his own Church, or to the universal Church speaking in her Creeds, or to the testimony of antiquity, or to an Œcumenical Council, may be humbling, but it is not degrading. But to follow the critical expositor of Scripture, submitting to him step by step as to a better scholar than the reader, and more versed in his subject, is an intellectual, or rather religious subjection and slavery; and may remind us of

the Apostle's account of the treatment of those who blindly submitted to unauthorised teachers. "Ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face."

Truly, if any reader is not scholar enough to judge of the scholarship of these critics; that is to say, if he is not nearly as wise as his teacher, he is but a follower of men; his private judgment is entirely surrendered, and that to an individual, and one unauthorised to act as his teacher.

Whilst, then, the Divine Scriptures are critically studied, as they should be by all who are able to study them, let those who so study, and those who seek to profit by these studies of others, check private fancy, and avert the inroads of error by deferring in their conclusions to the voice of antiquity. And as for the unlearned, and for those who 'ply their busy task through dusky lane and wrangling mart,' they may take the teaching of their own Church as their guide in interpretation of Scripture, and especially whatever they know to be the voice of the Whole, Undivided, and Primitive Church, such as the Creeds, the Te Deum, and other devotions and acts of devotion, which may be easily known to belong to remote antiquity, and to the Church's first love.

These pages are a protest, rather than a statement of anything new in support of old doctrines,—a protest against any idea that the ancient ground is abandoned, or will be abandoned by the sons of the English Church, as though it were no longer tenable. It is as tenable as ever it was, or rather more so, now that the records of antiquity have been purged of spurious matter; and this position is even more than usually necessary; for those only who still occupy it remain unchanged amidst the great restlessness of these changeable days.

There remain—and, please GOD! there will yet remain —those who take their stand on this ground; and who

call upon others to gather around them, not drawing nearer the while to Roman corruption, and escaping on this rock from the deluge of errors. These persons find peace and hope in believing that they hold what the Primitive Church held,—no more, and no less; that they practise what she practised in all essentials, and wherever obedience, and prudence, and charity suffer them. They look for a re-adjustment and settlement of the Church upon her old basis, and wait for it in hope, yet not without fear, lest He Who bade us be ready should come first, and find us divided and quarrelling; a city not at unity with itself, not prepared for its King. If His Advent is to begin with the persecution of Antichrist, how weak shall we be, supposing us to remain as we are! How few will endure, and be found worthy of a blessed conclusion!

May He grant, of His undeserved mercy, that this argument may in no case tend to aggravate our divisions, but by drawing a few, perhaps, to the common principles of Gospel truth, may in some little measure diminish them.

According to the principle advocated throughout, if anything here stated is unsupported by Divine Scripture and the voice of antiquity, it is already repented of, and will be withdrawn as soon as the mistake is perceived.

"Whoever reads these words, where he is equally certain, let him advance with me; where he equally hesitates, let him seek with me; where he perceives his own error, let him return to me; where mine, let him recall me. So let us enter together upon the path of charity, tending to Him, of Whom it is said, Seek His Face evermore." (S. Aug. De Trin. Lib. i. s. 5.)

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